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NOTES OF THE WEEK.

THREE of our American brethren, whom it will be a special pleasure to welcome once more to this country, are to be with us before midsummer. The coming of Dr. Samuel A. Eliot, president of the American Unitarian Association, we have already announced. He is to address a young people's meeting at Essex Hall on Saturday, April 3, and to preach at Essex Church next day. Then there is the Association's reception to him on April 7, before he goes to Scotland, and he is to preach at the National Conference Meeting at Bolton on April 22. In Whit week we are to welcome President Southworth, of the Meadville Theological School, who is already at Dresden with his family, and both Dr. Eliot and President Southworth are to lecture at Manchester College, Oxford. Our third brother is the Rev. Chas. W. Wendte, the devoted secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, who hopes to be in London by the middle of June, on his way, doubtless, to the Continent, in the interest of the International, and the Berlin meetings of 1910.

BEFORE Mr. Wendte sails for this country the first congress of the American "National Federation of Religious Liberals" will have been held in Philadelphia, in the meeting-house of the Society of Friends, April 27 to 30. Mr. Wendte told us in his New Year's letter of this Congress, of which he is the general secretary, and the preliminary programme

shows how successful he has been in awakening interest in his ideal, largely inspired by the Boston International Congress of 1907. The president is Henry W. Wilbur, of the Society of Friends, and there is a strong and thoroughly representative and inter-denominational committee. President Taft is to greet the Congress by letter at its opening session, and among the readers of papers are Roman Catholic, Unitarian, Universalist, Baptist, Congregationalist, Hebrew, Episcopalian, Quaker, Independent, and other members. Dr. Booker, Washington, we notice, is to speak on "The Negro and Good Citizenship," the Rev. W. C. Gannett on "What is Religious Liberalism?" and the Rev. Jenkin Lloyd Jones, of Chicago, on "Abraham Lincoln," Dr. G. B. Foster, of Chicago University, on "Jesus Christ in Modern Life," and Professor F. G. Peabody, of Harvard, on "Religion and the Social Conscience." Those are only a few items of a full programme. Applications for membership in the Federation (fee one dollar) should be made to the president, Henry W. Wilbur, 140 North 15th Street, Philadelphia, or to the Rev. C. W. Wendte, 25, Beacon Street, Boston, Mass. An open invitation to the meetings of the Congress is given to all interested in its purpose.

SOME 2,000 delegates assembled at the Free Church Council at Swansea on Monday. On Tuesday the retiring president, Dr. David Brook, inducted his successor, the Rev. Evan Jones, the first Welsh minister to fill the post. The new president devoted his address to a consideration of the condition of the Free Churches in Wales, incidentally paying a tribute to the Anglican Church in the Principality, describing it as "neither dead nor sleeping, the clergy are moral and industrious. The church in Wales is not a whit behind other dioceses of the Church of England. In all this Free Churchmen rejoice, and will continue to rejoice." But for 270 years the Free Churches had been extending until they filled the whole country. They had a seating capacity of 1,381,649, more than enough for the entire population; while the Anglican church had accommodation for only 460,074, Welsh Free Churchmen took the lead in education, whether elementary, secondary, or higher. But the Church of England had insisted on uniformity, with the result that for three centuries there had been deadly antagonism between conformity and nonconformity. The Free Churches demanded religious equality for Wales, and if a measure of Welsh disestablishment, after passing the House of

Commons should fail to secure the consent of the Lords, well—they had a Welsh proverb to the effect that "A country is stronger than a lord."

Dr. CLIFFORD moved a long resolution on the education question to the effect that the recent attempts at a settlement were frustrated by the exorbitant demands of the Anglican leaders, that no settlement which allowed contracting out would be just and final, nor one that perpetuated ecclesiastical tests, or failed to secure popular control. The Government was urged to establish a system of training colleges, and to make grants for the erection of new schools, to close insanitary and unsuitable schools, and to remove as speedily as possible the veto of the Lords. A courageous amendment, demanding a secular solution, was moved by Rev. J. M. Saunders, who received loud support from a small section of delegates, but overwhelming opposition from the majority. But he held that his solution was the only logical and common-sense way out of the difficulty. The Rev. F. B. Meyer, speaking on the Free Churches and politics, said it would be blasphemous to throw on Almighty God the responsibility of removing evils which the Church finds planted at her doors. The Free Churches must plead guilty to using the machinery of Government for the purpose of bringing about much needed social and religious reforms. It was possible to combine the highest type of citizenship with the noblest spirituality. Rev. C. Silvester Horne spoke in a similar strain.

At a public meeting arranged by the Fabian Society at St. James's Hall, Great Portland-street, last week, Mr. Sidney Webb gave an address on "The Remedy for Unemployment." Unemployment he spoke of as the gravest of all the diseases under which our society suffers, but said that it could be remedied at once, without a revolution in any sense (we quote from *The Times* report) at the cost of only one or two millions. The solution was neither simple nor obvious; a whole series of things had to be proposed. We must first realise that the evil existed and then make the Government grapple with it. Socialism did not constitute the remedy, for it was often an excuse for not thinking, and none of the evils of society could be remedied by a word. Even if all industry were nationalised we could not rearrange the calendar under a Socialist regime. There was necessarily a time of seed-time and harvest, and fluctuations in the labour market, and a Socialist Government

would have to think out this problem just as much as an individualist Government. As a remedy for the existing evil he advocated some national system for ascertaining where there was employment and where there was labour. It was important to know where there was a surplus and where there was a deficiency. We had mercantile marine offices at every port, and that was why there were hardly any sailors among the unemployed. There should be some such system which would help to abolish casual labour. Then there was much labour employed which ought not to be employed, such as child labour, which ought to be still further restricted. There were services in which the hours of labour should be reduced, and there should be no necessity for mothers with children to go out to work. All this would provide work for a greater number and help to absorb some of the surplus. Public works should be regulated so as to extend over a number of years. For the failures there must be maintenance with training, and for the people who would not work a detention colony of a reformatory kind. He thought there should be a Minister for labour with several departments to deal with this great subject.

ARCHDEACON SINCLAIR and Dr. J. Monro Gibson, as chairman and vice-chairman of the National Social Purity Crusade, have issued an address to the clergy and ministers of Great Britain and Ireland on the subject of national morals. The letter sets forth drink, gambling, and impurity, as the three main moral evils of the nation. And concerning these it is maintained that while there are encouraging signs of some arrest of the first two, the third is alarmingly on the increase. This increase is attributed to the stream of "pernicious literature" which is flooding the country. The subject is always a difficult and delicate one to handle, but the strong assertions made by the signatories are the outcome of inquiries which revealed a "state of things far worse than any of us imagined." To deal with the matter four lines of action are suggested (1) To impress on parents, in the course of pastoral visitation, their moral responsibilities to their growing boys and girls; (2) to speak strongly on the subject, as occasion favours, in pulpit and class; (3) To give opportunities of confidence to young men; (4) to guide young people to wholesome literature.

MANY of the papers have contained some notice of the death of Mr. Albert Midlane. A week or two ago there was a widely observed celebration of the jubilee of the composition of the most popular of his hymns, "There's a Friend for Little Children." Only a few days later, came the news of his illness and death. According to Mr. Carey Bonner he was the author of some hundreds of hymns, none of them, perhaps, destined to immortality by any special felicity of phrase, but deserving to be noted for a certain straightforward simplicity, and a rhythmic ease that makes them suitable for singing.

THE Rev. T. P. Spedding, missionary agent of the British and Foreign Unitarian

Association, preached special sermons at Killinchy on Sunday last, addressed a meeting at Rademon on the previous Friday evening, also visited Downpatrick, and on Monday afternoon was welcomed at a meeting in Belfast at which nearly all the ministers in the North of Ireland were present. Mr. Spedding will preach at Belfast to-morrow, and will be at Larne on Monday. The meetings last week end were interfered with by the exceptional weather. There was some doubt as to whether he would be able to reach Killinchy from Downpatrick, where a foot of snow had fallen, making the roads almost impassable. By good fortune, however, Mr. Spedding was able to keep all his engagements, and was delighted with the audiences which met him. The congregations at Killinchy were below the normal, but of the sixty adults present at the morning service, many had travelled several miles and others had come across from the islands in Strangford Loch.

THE late Carroll D. Wright, president of Clark College, Worcester, Mass., whose death is his sixty-ninth year is recorded in the *Christian Register* of February 25, succeeded the late Senator Hoar as president of the American National Conference of Unitarian and other Christian Churches. He presided, it will be remembered, at the meeting of the Conference in Boston, held in Tremont Temple in the International Week in 1907, and took for the subject of his opening address, "The Comity of Nations," from which we may recall these closing sentences:—"Without a national patriotism the world's progress would recede. But that patriotism which embraces all his brothers of the same household may temper all the questions of nations, so that we shall have a patriotism broader than locality develops, kinder and more generous, less selfish, and of a character which means what I have called the Comity of Nations. And this will lead all our efforts to the securing of an international conscience, a conscience which shall govern the leaders and the administrators of all progressive nations in their conduct with each other, a conscience which shall recognise honesty, truth, sincerity, as the leading elements of international relations, and which will in time do away with many of the hardships that come now wherever the old diplomacy and the old forms of comity exist. This new form, or this new international conscience, will establish on earth a general and firm belief that God is the Father of us all, and that we are brothers under the same administration. Nations will grow under this, they will prosper, and they will be the true examples of the highest civilisation and of international righteousness."

At the funeral service of Dr. Wright, before cremation, on Wednesday, February 24, an address was given by Dr Samuel A. Eliot, President of the American Unitarian Association. "Here was a man," said Dr. Eliot, "who took life in a large way, unvexed by disappointments, unspoil by successes, giving a wholesome energy to many enterprises. The champion of many good causes, he es-

caped the narrowness that comes from devotion to a particular cause. In this largeness of nature lay, I think, the secret of his power as a friend, as a leader of public opinion, as an administrator. I cannot begin to enumerate all the duties done or trusts discharged or honours modestly won. Soldier, lawyer, teacher, head of the Massachusetts bureau of statistics of labour, United States commissioner of labour, director of the 11th census, arbitrator of industrial disputes, author and lecturer, officer and trustee of many educational, philanthropic, and religious institutions, college president. I note that in almost all of the many different occupations in which he engaged he began at the bottom, doing his duty in a humble place, and by proved capacity rose to the top. A boy of twenty-one he enlisted as a private in the army of the Union, and came out at the end of the war the colonel of his regiment. He began teaching in a district school house, and ended a college president. He began professional life as a boy in a lawyer's office, and rose to be our most distinguished economist and statistician. The son of a New England country minister he began his connection with religious affairs at the very entrance of the Sunday-school, and he ended as the president of the National Conference of the Free Christian church, to which he belonged, and which he served with unstinted patience and hopefulness. In domestic or professional life, in civil, military, educational, and religious affairs, he displayed the same consistent traits of mind and heart. He had firm convictions and moral courage. The armour of his honest thought sufficed to shelter him from the seduction of mere conformity. He was honourable and true, just and generous. His tastes were democratic, his speech plain, his sense of humour keen, his temperament optimistic. He hated bigotry and hypocrisy and was readily won by sincerity and directness. His spirit was that of consecration to duty without saying much about it. From the mere passing impression which he made on casual acquaintances, one discovered the sterling quality and symmetry of his character, the completeness of his faith in American ideals, his rational confidence in free institutions, and the abiding sense in his soul of the reality of the things which are not seen and eternal. Devotion to the public good, and obedience to the call of his country, were his distinguishing characteristics."

THE London District Unitarian Society has arranged for a series of four evening services at Harlesden, N.W., to begin on Sunday the 14th inst. The services will be held in the Willesden High School in Craven Park at 7 o'clock each evening. The preacher at the first service will be the Rev. W. Copeland Bowie, subject, "The Message of Unitarianism to the Present Age." Friends in the neighbourhood will find the place easy of access, tramcars from Cricklewood, Willesden Green, Harlesden, Stonebridge and Wembly passing quite close. The other services will be conducted by the district minister, the Rev. J. Arthur Pearson.

A FEDERATED CHURCH.

THE resolution to be proposed at the Bolton meeting of the National Conference on April 21, of which notice has been given by the President, the Rev. Joseph Wood, refers to his suggestion of an adoption of the Circuit system, and the provision of a *pro rata* Conference Fund, &c.

(The resolution, together with the amendment of which the Rev. C. J. Street has given notice, was printed in THE INQUIRER of February 20.)

The President's suggestion was made originally in articles which appeared in THE INQUIRER, January 11, and April 11, 1908, at the opening and close of a discussion in "Our Great Problem," and more fully in a paper on "The Federated Church" read at the Ministers' Institute at Oxford last April, since printed as a pamphlet. This has now been widely circulated, and we have Mr. Wood's permission to lay the substance of it before our readers.

"In putting forth the following scheme for the further and better co-operation of our churches," Mr. Wood says in a brief Foreword, "I desire to bespeak for it a fair hearing and generous consideration. It seems necessary to say that I entirely disclaim any wish to interfere with the legitimate sphere and development of existing agencies. I have the most grateful appreciation of the services they have rendered to our churches, and to the propagation of Liberal Religion. But I claim equal liberty of development for the National Conference along lines clearly marked out for it by the needs and condition of our church life. There is an ample sphere for the Conference without trespassing on other societies, and I know no reason why they should no work side by side in the most harmonious relations. I have but one object in view—the welfare of our churches. I have not the slightest desire to set up a central church-authority. Voluntary co-operation for the common good is the essence of my suggestions. Believing, as I do, with all my heart, that there is a great future for our churches if they will adapt themselves to the new conditions of the new time, I submit this scheme to their friendly consideration."

Some form of Federation Mr. Wood holds to be the true line of advance for the Churches of our communion. "There is abroad a new sense of solidarity, a new world-consciousness, a new conception of Christian Catholicity. . . . Individualism has come to mean unbrotherliness; and more than that, with some people it has come to mean inadequacy, unbusiness-like arrangements, weakness, isolation, waste of resources, or resources undeveloped. Federation has become a question of practical politics, nay, a question of vital Christianity. Unless our brotherhood becomes a good deal more vital and efficacious, a real force and not a matter of words, unless we set our brotherhood above our independence we have hardly any right to call ourselves Christian Churches at all.

"But the moment one says this the cry is raised, 'No interference with our freedom.' Freedom to do what? We are as free to co-operate as we are to stand apart. It would seem that in our love of liberty we had lost the liberty of love.

We have made a vice of our freedom, or at any rate we have made a fetish of it. We have forgotten that Faith means Federation, and that Freedom means Fellowship. We have insisted on the apotheosis of the single church. We have but a feeble conception of the 'one body compacted by that which every joint supplieth.' And so it comes about that our freedom is not seldom the denial of our democratic faith—Brotherhood."

To remedy the admitted weakness of many of our churches, and the wretched salaries paid to many ministers, to 60 of them less than £150 a year, and two-thirds of the whole body largely dependent for their salaries on outside funds, the proposals of this scheme are made.

In reply to the objection that if there is life enough in our body it will organise itself, Mr. Wood replies, "No, it will not—without our thoughts, plans, and efforts. It is because life is stirring in our bones, that we begin to feel the need of organisation. The cry for co-operation and fellowship is a sign that life still remains in our veins. . . . It is the life within us which calls out for the widening of adequate channels in which it may flow."

But for Federation fellowship must be a reality, and for this we must be willing to subordinate something of individual preference. The question of a name, it is urged, must not be allowed to stand in the way, nor the plea for a theological statement. "Both suggestions must be ruled out, the first because it is quite clear that we cannot agree on any name at present, and the second because we ought not to agree on a theological statement."

"We must sink our shaft deeper than variable theological statements, and get down to bed rock principles—principles that are eternal in their nature and universal in their scope—principles that are fundamental and essential to our own distinctive Church life. Here, if anywhere, we shall find a common bond of union, as adequate a basis for a federated as for the single church. They are three in number, and in one form or another familiar to you all. I will express them thus:—

1. That the ultimate authority on all matters of faith and conduct is human reason, enlightened by knowledge, inspired by love, quickened by conscience, and nourished by the spiritual experiences of the race.

2. That Religion, the Kingdom of God, the Gospel of Christ, is not primarily in creed or cult, opinion or ceremonial, but righteousness, joy, and peace in the Holy Spirit.

3. That theology is a progressive and not a stationary science, and that a progressive theology insists on the spirit above the letter, on the universality of the Divine Love, on the supreme importance of morality, on the justification of men in all lands and in all states who fear God and seek righteousness, on the authority of conscience, on the identification of the laity with Church, and of things secular with things sacred.

"These three Catholic principles are surely the essentials of our Liberal Churches; they deliver us from the narrow life and hopeless prospect of a little sect, incapable of gathering in to itself men and women of many shades of opinion. And these

Catholic principles are a sufficient bond of union for a Federated Church. Such a church will not be united in theological doctrine, but in something deeper, in loyalty to God-given reason touched by emotion, and in fidelity to the great ideal of fellowship in work and worship without uniformity of opinion. These principles may be expressed in a score of different ways—but however expressed we know them to be eternal in their nature and universal in their scope.

"I submit them as a sufficiently accurate statement of the basis of a Liberal and Federated Church. I do so with some hope, because we are already agreed about them for our individual churches. In working for federation it would be foolish to insist on anything about which there is not general agreement.

"In any scheme of federation it will be necessary to link up the local Church, the Circuit, the Provincial Assembly, and the Conference. And to clear the ground it appears to be needful to explain what is meant by the Circuit, as this is the point on which my plan largely turns. The idea is borrowed from the Wesleyan Methodists. John Wesley was not only a remarkable revivalist, he was an equally remarkable organiser, and his system of Church polity is one of the most adequate and most successful the world has known. Yet as a system it is not for us; many of its features are opposed to all our traditions, and would be found to be incompatible with our freedom. But we may learn something from our neighbours, even when we differ from them, and the Circuit Church offers us a suggestion which I freely believe would solve many of our difficulties. We cannot adopt it in its entirety; our circumstances are such, the remoteness of some of our churches from all the rest, for instance, that it cannot be applied to all alike. But, generally speaking, it will be a method of grouping churches to be carried out as far as possible *all round*. . . . What is surely wanted is not to join the weak with the weak, but to *link up the weak with the strong*. This is the object of the Circuit. An ideal circuit will include five churches, four with ministers and one without. Two of these churches should be self-supporting; one may be a mission church, one an aided church, and one, I will call for convenience sake, a layman's church. One of the ministers of the two self-supporting churches will be the Chairman of the Circuit. It will be his duty to preach one Sunday in the year at each of the other churches, to place himself at the disposal of each of the churches in the circuit for consultation, to preside at the annual meeting of the circuit, and to edit the Monthly Calendar of the circuit. (To bring these churches into constant and regular touch with each other it is necessary that there should be a periodical means of communication, and a joint Calendar for the whole circuit, in which each church shall make its announcements, and through which each church shall learn of the affairs of the others, will probably best answer this purpose. I may mention that this is already being done in Sheffield and partly in Leeds.) On the occasion of the chairman's visit the other three ministers will also exchange. These visits and exchanges, once a quarter,

might be known as Circuit Sunday. Each of the four ministers will regard himself in some measure at the call of any of the circuit churches, and they will consult together once a quarter on their work and its extension. They will each also give at least one Sunday service and two week-night services every quarter to the layman's church. Where circumstances permit it will be desirable to have once or twice in the year a united service of the affiliated churches. I do not propose that the circuit, as such, should have any funds of its own, but that all contributions should go direct to the Provincial Assembly. As there will be certain travelling and printing expenses in carrying out the preaching and other arrangements, the Provincial Assembly will make a grant for these purposes.

"Let us take another instance—not so favourable. Here are three churches, not one of which can be called strong, and not one is self-supporting. And they are ministered to by three good men, two of them quite young, one just from college, and one who has come into the ministry from the outside without any knowledge of our ways and doings. The last of them is a dear old veteran, full of good intentions, but absolutely without ideas, initiative, or vitality, and who ought to have retired long ago, but could not, seeing he has nothing to retire upon. The united stipends of the three amount to £450 a year. These churches are comparatively close to each other—but far away from any really strong church. Let us unite them in a circuit. Let the three churches have two ministers, or one minister with an assistant, and let them secure an experienced man at £250 a year, giving his colleague, a younger man, £200 a year. The chances are that you will have in the two a far greater amount of ability than you had in the three at £150 a year each; for sad as it may be, it is nevertheless true, that the more adequate stipend will, as a rule, secure the more adequate ministry. These two men, with the assistance of a small band of lay preachers,* can very well work the three churches without any undue strain. Theirs will be a joint ministry of the three churches. Working together they inspire and encourage and back up each other. One of them, the senior man, will occupy the position of the Chairman of a circuit. But in this case he will be the minister of each of the three churches, will preside at their meetings, and generally act as their managing director.

"I need not multiply illustrations of the working of the circuit idea. In some cases the chairmanship of a circuit will pass in rotation from minister to minister, in other cases it may remain in the same hands for a period of years. There need be no cast-iron system to be applied everywhere alike. Circuits of quite another kind can be easily imagined and set up. I would have the thing as elastic as possible, yet I am convinced that only in some such way can we effectively bring the help of the strong to the weak, and put a new heart into many of our decaying churches."

That is the suggestion as to the Circuit

* I desire here to pay a tribute of gratitude and affection to our lay preachers who are generously serving our churches.

system, and the address proceeds to consider the individual church, and its position, if it be self-supporting, in the Federated Church.

It would be asked to pass a self-denying ordinance to appoint no man its minister not on the regular ministerial roll, or otherwise duly accredited, and also to be willing to let its minister take a due share in the work of the circuit.

"In all other respects the local church will retain its independence of life and action. But it will acquire certain rights and privileges. It will have its due representative on the Circuit, on the Assembly, on the Conference. It will take its share in the government of the people by the people, for the people, on a larger scale than the management of its own affairs supplies. It will receive strength from the new sense of union, and from the consciousness that it belongs to a national church, with which it has vital affiliation.

"The Provincial Assembly will consist of the ministers of the district, and delegates from the churches in proportion to their membership. For this purpose it will be necessary that a membership roll should be properly kept. The duties of the Assembly will be as now, with the additional duty of arranging the circuits, appointing the circuit chairman, and providing the small circuit expenses.

"Here let me interpolate a paragraph on finance. It will be necessary to raise a common fund, to which all the churches will be expected to contribute according to their membership. In a Federated Church we could not endure that any minister should receive a stipend of less than £150 a year, and provided the weaker churches came in we should need £3,000 a year for that purpose only, in addition to the grants they already obtain from other sources. We may reckon that the expenses of the Circuit plan will be £500 a year, and the expenses of the Conference £300 a year. Let us put down our requirements at £4,000 a year."

This amount, Mr. Wood proposes, should be raised by the method of a "Weekly Penny Fund," which would be essentially democratic and appeal to the imagination, "a tangible contribution every week to the sense of fellowship; it would quicken interest in the welfare of the whole body of our churches." The contributions of the churches would be collected by the Provincial Assemblies, and after deducting the expenses of the circuit system, the rest would go in grants in aid of ministers' stipends.

"A few words must now be added on the place of the Conference in the scheme of a Federated Church. It will consist as now of ministers and delegates from affiliated churches. But it will not be as now, chiefly a huge debating society, almost powerless to do any bit of work on its account. Yet it will have no power but that which it derives directly from the churches. It will have a ministerial fund to distribute, it will collect and publish periodical statistics of the churches, it will be in charge of the ministerial roll from which appointments alone are to be made, it will be the organ of the Advisory Committees, it will co-ordinate the work and the areas of the Provincial Assemblies,

and when occasions require it will be the voice of the churches as a whole. A score of ways of usefulness will open to any central body to which the churches give their confidence. I am not for setting up in any way a central body which shall have the least authority over the churches; I am for a central body, which shall be their organ and mouthpiece, their hands to labour, their voice to speak."

"Is it not true that we need to focus our forces? Is it not time that we made a practical endeavour to combine personal religion with a Catholic Church. Oh! do not mistake me. I am labouring after no model discipline, no external jurisdiction, no ecclesiastical authority, no institution that shall rival the Convocations or Assemblies of other churches. I despair of any attempt at unity which does not spring out of the essential forces of faith. But surely our willingness to discuss, be it ever so tentatively, is a sign of a living spirit in our midst, a spirit that recognises more fully than of old the social character of religion, the need each man and each church has for the sympathy and help of the like-minded, the faith that personal religion becomes even more entirely personal when it takes on a Catholic expression and unites with others for common ends."

"Our personal life draws its very existence out of the soil of human fellowship. So it is with the soul of the Church, and the movement of our time in all the churches is to leave behind the narrowness of individualistic ethics, in an attempt to realise the larger responsibilities and powers of a Catholic fellowship."

THE Kyrle Society makes its annual appeal for literature, as follows:—

"Pleasant reading does much to brighten the lives of the poor, and really interesting books are the only antidote to the 'penny dreadful,' and both boys' and girls' clubs are amongst the most clamorous of our applicants. All books and magazines, save those of a party or controversial character, are very welcome; money to purchase literature is greatly needed, and will be most gratefully acknowledged. We will gladly forward a collecting basket, by carrier, to any intending donor within the metropolitan area. The trouble of packing and sending books is thus greatly diminished. We should be much indebted to donors if they would kindly pay the carriage when sending parcels to us; the cost of them singly would be very small while the aggregate cost to the society is a heavy charge on its resources." The address of the Society is 2, Manchester-square, London, W.

THE Swami Abhedananda, who has been for some time in America, is in London again, and under the auspices of the Vedanta Society is giving a course of five Sunday morning lectures at Denison House, Vauxhall Bridge Road (by Victoria Station) on "Vedanta Philosophy." The first lecture last Sunday was on the "Search after Truth."

THE HARVARD THEOLOGICAL
REVIEW.

THE *Harvard Theological Review* is issued quarterly by the Faculty of Divinity in Harvard University, Cambridge, Mass., and is edited by a Committee of the Faculty, consisting of Professors G. F. Moore, W. W. Fenn, and J. H. Ropes. The *Review* is partially endowed by a bequest of the late Miss Mildred Everett, daughter of Professor Charles Carroll Everett, to carry out a plan which he had suggested. Dr. Everett, who died in 1900, had been a member of the Faculty since 1869, and Dean from 1878 until his death. He was on the editorial board of the former quarterly, *The New World* (1892-1900), and felt strongly the importance of maintaining such a *Review*. The present members of the Faculty, sharing his belief, declare their intention "to make the *Review* a worthy memorial of his comprehensive thought and catholic spirit."

The first number appeared in January, 1908, and the five numbers already issued are now before us. The *Harvard Theological Review* is published by the Macmillan Co., New York, the subscription price being \$2 a year; single copies, 50 cents.

The first article of the opening number, in January, 1908, was by Professor Francis G. Peabody, on "The Call to Theology." It was a justification of the publication of such a *Review*, in spite of the apparent prevalent neglect of theology. Even among earnest people it might seem, said Professor Peabody, that the passion for service had supplanted the passion for truth; yet the wisest counsellors insisted on the need of strong, clear thinking for the health of religion and the Church. If the Church is to maintain its leadership, he urged, "it must become a more efficient organ of rational and candid thought. Not less of religious fervour and not less of practical activity are demanded of the representatives of religion, but a new accession of intellectual power, the capacity to translate the message of the Timeless into the dialect of the present age." Having referred to the profound influence of William Law's *Serious Call to a Devout and Holy Life*, Professor Peabody adds: "The same call of the mystic to the practice of the presence of God should be heard by the present age, and in the whirlwind and fire and earthquake of the time many a heart listens for this still small voice of the Spirit. Under the new conditions of the modern world, however, its resistless movement of inquiry, its universal cultivation of the scientific method, its complete abandonment of obscurantism and ambiguity, a new and not less serious call is heard to devout and holy thinking. The future of organised religion will depend, not alone on new expressions of piety and new enlistments for service, but—in an unprecedented degree—on a revival among those who represent religion, of intellectual authority and leadership."

Further on in the article we read: "New sources of knowledge, new methods of criticism; new material for investigation, have given new vitality and fascination to the study of theology. But if free inquiry is to be met by anything less than appreciation and confidence, then religion cannot expect to hold the loyalty of

educated men. If professional preference or popularity be reserved for those whose minds are closed, and denied to those whose minds are open, there must follow the decadence of the ministry and the paralysis of the Church. If industry and candour are less available as passports to eminence than conformity and reticence, then the Church is doomed to obscurantism and provincialism. Nothing repels the best minds from the service of religion more sternly than this sense of a schism between its science and its art. . . . The only permanent cure for wrong thinking is right thinking."

Then having referred to the hopeful signs of the Modernist movement and the "New Theology," the article concludes: "The traditional, external and formal theology of the scribes speaks in a language which the present age does not understand, but the theology of Jesus Christ has the perennial authority of spiritual insight and habitual communion with the Eternal. The message of the gospel is not one of salvation from the theologians, not even one of salvation for the theologians, but a message which, in its interpretation of the nature of God and of man, must be delivered by the theologians to the mind of the modern world."

That is a fine justification of the aim of the *Harvard Theological Review*, which is now in the field as a worthy companion of the *Hibbert Journal*, and maintains a high level of interest in the pursuit of its aim.

Among other articles in the first number was one on "Modern Ideas of God," by Professor A. C. McGiffert, of Union Seminary, New York, and another on "A Turning Point in Synoptic Criticism," by Professor B. W. Bacon, of Yale. The second number opened with an article on "The Collapse of the New England Theology," by the Rev. G. A. Gordon, of Boston. Professor F. B. Jevons, of Durham, wrote on "Hellenism and Christianity," and an address by the late Phillips Brooks on "The Minister and his People" was reproduced. In the July number Father Tyrrell wrote on "Mediævalism and Modernism," and in the October number Professor J. B. Pratt, of Williams College, on "The Psychology of Religion."

The current number (January, 1909) opens with a valuable article on "Recent Literature upon the Resurrection of Christ," by Dr. W. H. Ryder, of Andover, and he is followed by Professor McGiffert on the "Influence of Christianity on the Roman Empire." This number also contains the paper on "New Testament Eschatology and Ethics," read by Professor F. G. Peabody at the Oxford Congress on the History of Religions last September, and further articles on "The Reality of Religious Ideals," "The Use of Hebrew to a Minister," and "Stevenson as an Interpreter of Life." The final article gives an interesting account of the Harvard Expedition to Samaria, illustrated by a number of plates, showing the progress of the excavations.

TO CORRESPONDENTS.—Communications have been received from the following:—J. B., M. C., E. G., I. A. J., H. M. L., E. N., E. G. R., C. S., J. J. W.

OBITUARY.

MR. HOLBROOK GASKELL, J.P.

At the great age of 96, at his residence, Woolton Wood, near Liverpool, on Monday morning, Mr. Holbrook Gaskell passed away. He had naturally for some time ceased to take much part in public affairs, but while physically he came to feel the weight of his years, his powers of mind remained almost unimpaired to the end. It was a life full of vivid interests, marked by conspicuous success in the undertakings to which he put his hand, and notable for generosity in many ways.

A native of Liverpool, for he was born at Wavertree, March 5, 1813, Mr. Gaskell was apprenticed on leaving school, in the office of Messrs. Yates & Cox, in the iron trade, and on the completion of his apprenticeship of seven years, when he was of age, entered into partnership with James Nasmyth, inventor of the steam hammer, in his engineering works at Patricroft, near Manchester. The partnership had lasted for sixteen years, when an accident compelled Mr. Gaskell to withdraw from business. He removed to Warrington, where he had a property bequeathed to him by an uncle, whose name he bore, and then four years later entered into a fresh partnership with Mr. Henry Deacon, a clever chemist and pupil of Faraday, and formerly in the works at Patricroft. They engaged in the manufacture of alkalis at Widnes, and developed a most successful business, subsequently merged in the United Alkali Co. Mr. Gaskell's commercial ability was of a very high order. Of this the memoir in the *Liverpool Daily Post and Mercury* spoke as follows:—"In the first place, he shirked no pains to ascertain the exact facts, and to acquire all the necessary knowledge about any matter with which he had to deal. On the basis of this accurate information he formed a correct and clear judgment, and acted with unbending determination. At the same time he was a man of unswerving integrity and inflexible principle, so that he was trusted by all, and never betrayed a confidence. These were the simple but indispensable qualities with which he carved out his fortune."

Mr. Gaskell was a keen politician and ardent Liberal, the friend of Cobden and Bright, and a worker for the Anti-Corn Law League, an enthusiastic supporter of Gladstone in his South Lancashire campaigns, one of the founders of the Liverpool Reform Club, only separating from his old party at the Home Rule crisis. For many years he was chief proprietor of the *Liverpool Daily Post*. He was also a generous friend of education, one of the founders of University College, Liverpool, and a munificent donor. He gave public baths to Widnes, and at Woolton, where he made his home, after some years' residence at Southport, he found many ways of showing his beneficent goodwill to his neighbours. He had one of the finest private collections of pictures in the county, which he freely allowed others to enjoy. Of his private benevolence it is not for us to speak. He had been for more than fifty years a trustee of Manchester College.

Early in life Mr. Gaskell married Miss Frances Bellhouse, of Manchester, and they had the happiness to celebrate their

golden wedding. Not long afterwards she was taken from him, but during his closing years Mr. Gaskell enjoyed the devoted care of a daughter who remained with him in the old home. Another daughter and three sons also remain.

To this notice we may add the conclusion of a leading article in the *Liverpool Daily Post*, which spoke as follows of Mr. Gaskell:—

“In his relations with his fellows he was distinctly individual. He did not unbosom to everybody. His manner, though scrupulously courteous, was undoubtedly inclined to austerity. He never disguised the strength of his will. He did not mince the assertion of it, or falter in the prosecution of it. He had prejudices, and never failed to assign reasons for them. These were sides of his character which, so to speak, leaped to the eyes of those who observed him. But at all times, and in all circumstances, it was seen how rigidly conscientious he was—how true to his convictions, whether in art, in business, in social life, or in politics; and it may be said of this distinctive and typical Lancashire gentleman that any angularities of his character were respected by all who knew him, not only because of his many good works and ways, but because they themselves were the marks of a vigorous nature, in which scrupulous conviction and inflexible determination were signally blended. In some of his charities, and especially to the Country Hospital for Children, Mr. Gaskell was most munificent; and his great gifts to the University included the foundation of the Chair of Botany. He was also a wise and enterprising collector of pictures and statuary. It is not permitted to say much of private matters, but those who were privileged to witness the knightly devotion of the subject of this commemoration to his wife, one of the sweetest of women, during the painful yet serene last days of a life suddenly embarrassed and filled with pain by a serious accident and its consequences, will agree that they beheld as choice and touching an idyll of venerable affection as any poet could have conceived.”

THE REV. ROBERT HOLDEN.

THE death of the Rev. Robert Holden, of Kirkstead, has removed from our ministry a unique figure, full of interest for all who note the extremely divergent types and circumstances of our scattered congregations. It is fifty-one years since he came to the lonely corner of fenland, then much more sequestered even than now, to become practically the Nonconformist “vicar” of the whole neighbourhood, for at that time Woodhall, two miles off, had no thought of becoming a popular Spa, the Church of England had not yet entered upon a period of quickened activities, and the great chapel-building era of the Methodists in the fens had made little impression as yet upon this particular district. Great interminable stretches of flatness, cut across by dykes, the country was inhabited by small colliers and farmers, who regarded the “Presbyterian chapel” as their culture centre and spiritual home. Mr. Holden threw into his big new parish all the strength of his early manhood, the chapel was crowded, and Mrs. Holden

became the visiting angel of numberless homes, where her name would still be gratefully recalled if mentioned to-day. Temperance work, the regular giving out of literature from the chapel library (then the only one in the neighbourhood), constant vigilance over the careers of the young people after they had left the district for London and other large towns (one of these became a leading Congregationalist minister in London), the cultivation of helpful and friendly relations with ministers and workers of all the churches and sects—all this formed a most busy and interesting life. Then the manse had to be built, and became, to many, a very oasis of refinement and higher social possibilities than anything that the humdrum hand-to-mouth level of life of the fens could suggest. Mr. Holden had formerly been a Congregational minister in Hertfordshire, but his broadening views had revealed themselves to Miss Anthony, who, at Wynchess, Much Hadham, helped to keep alive the great causes of the mid-century and associated her home with enlightenment and freedom and the “liberalism” of the time in all its aspects—teetotalism, phrenology, anti-slavery, Unitarianism. It was this acquaintance that resulted in Mr. Holden’s acceptance of the Kirkstead charge, and much of the spirit of Wynchess was reborn and transmitted afresh to the Lincolnshire fenmen. No doubt Mr. Holden’s very catholicity in some ways lessened the outward and numerical fruits remaining now from his long and earnest ministry. Both Wesleyans and Primitive Methodists came along and opened chapels in the village, and in later years there is the Church of England, and the more popular dogmatisms have catered for a taste that found the broad simple Christianity of his preaching seem tame by comparison. After Mr. Holden ceased to preach, the present writer, coming into the district as a Methodist preacher, found that men of all denominations had long been welcome in the pulpit of the chapel, and in this way a steady witness had been borne to a gospel that cared nothing for -isms. To all but the sturdy old faithful ones who knew Mr. Holden’s great heart and fine broad churchmanship in his early preaching years, there remains the regret that his noble spirit, so wise and so accomplished, could not have been known to the great world, and there is at least the suggestion of a want of economy of effort in his devotion to this far-away region. But this is not a thought that would find any countenance among the numberless men and women who have known in him such a rare benediction, given to them in an out-of-the-way place as lovingly as if they were a city crowd.

W. WHITAKER.

Robert Holden was born March 14, 1823, at Horsley Woodhouse, Derbyshire, and would therefore have been 86 on Sunday, a day which marks also the fifty-first anniversary of his settlement at Kirkstead. Coming of an old Wesleyan Methodist family, he became a local preacher at the early age of 17, and would probably have entered the Wesleyan ministry, but this was barred to him by a supposed delicacy of health. Thus, in course of time, he entered upon the village Congregational pastorate at Hadham Ford,

whence his acquaintance with Miss Anthony, above alluded to. Mr. Holden’s younger daughter is the widow of the late Rev. E. S. Anthony, his eldest son is the Rev. A. M. Holden, of Warwick.

MR. H. E. AGATE, CAPE TOWN.

WE regret to have to record the death of Mr. Henry Evershed Agate, of Cape Town, who died on Sunday, February 14, after a comparatively short illness. Mr. Agate was well known to many Unitarians both in England and South Africa, having been born and brought up in our own household of faith. He left England about twenty years ago, and on settling in Cape Town attached himself to the Free Protestant (Unitarian) Church, of which he has been one of the most devoted and self-sacrificing members. Mr. Agate always took an active interest in the affairs of the city and in the political development of the country, and especially in all matters pertaining to education and the welfare of young people. A chill contracted some months ago brought on an attack of pneumonia from which he seemed to recover; but, returning to business too early, the disease returned and brought the unexpected end. Mr. Agate, who was 61 years of age, leaves a widow and daughter (Mrs. Edward Prentice), and a brother, the Rev. Dendy Agate, to mourn their loss. The last rites were conducted by the Rev. R. Balmforth, who, in the course of the service, spoke as follows:—“Words fail me to express my own deep sense of the irreparable loss we have all sustained by the death of our dear friend. Only a few days ago, as it seems, he was still amongst us, full of that kindly interest and thoughtfulness which were so striking a part of his nature. Now, we shall speak with him no more on earth. Of his personality and character I feel unworthy to speak. To say that he was scrupulously honest and upright, that he was a good husband and father, that he was kind and genial in spirit—that is to say little indeed compared with all that he was. For he had, besides, that inward and spiritual grace, that sense of religious comradeship and fellowship which is the richest endowment of human nature, and which was, to him, a natural, not an acquired faculty. I am sure it was that inward and spiritual grace that Paul had in mind when he spoke of the grace and fellowship of our Lord Jesus Christ. Mr. Agate was one of those men who did good both openly and by stealth, and yet who preferred that his left hand should not know what his right hand did. Many, in these hard times, have sought his help and have not sought it in vain, though he knew little of them. Many are the young men and young women who have been cheered and helped by his influence. In all the affairs of the city and the State he was what a Christian man should be—an active and public-spirited citizen, always ready to help forward any movement which had for its object the public good. In our own household of faith we shall miss him sorely, for I do not know who will take his place—so ready was he in help, in counsel, in work, in self-sacrifice, in all that should make our church life a real comradeship, the ante-type in so far as we can make it of

the kingdom of heaven. Our life is a great mystery, and it seems all the more mysterious at times like these when those who are near and dear to us are taken from us and leave us to fight our battles alone. And yet we may take comfort in the thought of the spiritual influence which they have brought into our life, in the memories they leave behind them, and in the inspiration they give us to strive to live our life after their pattern. May the memory of Henry Agate, of his life and character, be ever as a voice speaking to our souls, persuading us to a truer and holier life.

R. B.

Mr. Agate, who was the elder son of the late Mr. Henry Agate, of Horsham, and brother of the Rev. Dendy Agate, of Altrincham, will be remembered by a good many friends in the old country. At the funeral service at the Maitland Cemetery, the Rev. R. Balmforth paid a high tribute to Mr. Agate's character, and said he felt that not only their church but the city was poorer by the loss of such men. Mr. Balmforth read, as a link with those who would mourn at home, the hymn by the Rev. Dendy Agate, beginning "Great God, whose presence still abides where'er thy children be, Give to our wayward hearts to rest Now, evermore, in Thee!" The service was concluded by the Rev. W. Forbes, formerly minister of Caledon-square Congregational Church, with whom Mr. Agate had been on terms of close friendship. Many other friends and fellow-workers were present at the funeral.

¶ In the Sunday-school of the Adelaide Unitarian Church, in South Australia, they have the following verses printed on a card, which is found most useful in the teaching of the children. The lines were taken from an English or American newspaper. Can any of our readers say who the author is? They would like to know at Adelaide, and so would we:—

"We believe in God's perfection, seen in all created things;

In His tender loving spirit, whence our best affection springs;

In the Laws through which He governs, true expression of His will,

And in which our lives abiding, we His purpose shall fulfil.

We believe in Christ our Brother, loftiest soul the world has known,

In whose bosom as in ours, God our Father finds his throne:

That His truth and His example, stand as beacons evermore,

And by living as he taught us, we shall reach the Heavenly shore."

It is not *hereafter* only that God invites men to dwell with Him; and whilst walking in this world, indifferent to none of its concerns, careless of none of its interests, with all the marks of its citizenship upon us, our spirit need beat against no earthly barrier, nor to find rest need we fly away; and yet all the while be building upon the everlasting foundations, and more and more have our conversation in heaven, whilst only keeping close to the spiritual aspects and opportunities of every mortal day!—*John Hamilton Thom*

THE CHILDREN'S COLUMN.

GIVING WITHOUT GIVING UP.

CAN one give without giving up? Yes, easily; the thing is done every day. It is all very well so long as we do not flatter ourselves that we are doing the second when we are only doing the first, so long as we do not allow ourselves to feel generous on false pretences. Charles and Louisa were asked by their mother to go to their toy closet to see what toys they could spare for some poor children. Santa Claus, who is a very partial saint, and always comes down rich men's chimneys, though he often forgets the dwellings of poor men, had emptied a big sack in the nursery of this boy and girl. Nurse nightly insisted that they should put away their own toys, and so full were the toy closet shelves that Charles had great difficulty in finding a place for his new motor car. It had fallen down again, and tears had been shed over the smart chauffeur whose head had been battered on one side and refused to be set straight.

Louisa had to put her new doll's cradle under the sewing machine, because the floor of the closet was taken up with a toy perambulator, a huge Noah's ark, two hobby horses, and a big box of bricks. You can understand, therefore, that it would be a real boon to have some of the older toys cleared out. A large tray was soon filled with such things as headless horses, one armed dolls, three-wheeled waggons, and squeaking animals which had lost their squeak, to say nothing of odds and ends from toy farms and villages. Just as the two children were dragging the filled tray towards the table a neighbour came into the nursery, and hearing what they were doing with the toys praised them as "so kind and generous." At once they felt very virtuous, but Nurse, who was a plain speaking Yorkshire woman, quickly undeceived them by reminding them that they had put back on the shelves every toy they really cared for, or even expected to care for when the novelty of the new toys had worn off. Said Nurse, "If anybody will deserve praise for kindness it will be your mother, who will have her work set to make all these queer shaped things into parcels, and pay postage for them." The children thought it all over, and the result was a second overhauling of the closet, and the addition of some of the less injured toys to the collection on the tray. Then Nurse suggested that they should with her help mend some of the toys before passing them on to their mother, also that they should wash and iron all the dolls' clothes, instead of sending them dirty or dusty. As Charles and Louisa were very eager to go into the garden with the new toys, there was some real self-sacrifice as well as some fun in glueing on heads and legs, and washing tiny garments.

There are many people who take undue credit to themselves for sending to the poor cast off clothes which they have not first washed or mended. The giver of half-worn and more than half-soiled woollen frocks or suits, has usually an airy wash-house and a good drying ground, whereas the receiver has usually only one small

room as wash-house, scullery, kitchen, nursery, sitting-room, and perhaps bedroom, with no drying place at all, but has to hang wet garments on a cord stretched across the room, where they block the scanty light coming in from a small window. Do not let us flatter ourselves that we are charitable if we merely bundle away what is of no use to us, and do nothing to make it truly helpful to those to whom it is sent.

I was once a guest in a house in a Lancashire town where there was trouble in the cotton trade, and few of the scores of mills in the town were working, because cotton was scarce. The distress was great, and it was mid-winter. One night we waited long for the father to come in to supper. We knew he was busy among the poor. At last he entered, his coat whitened with snow. "Come and have some hot coffee," was our cry. His answer was, "Mother, I want two warm blankets." "But we have none except those that are on our beds." "Then they must come off our beds, and there is no time to be lost." The mother took some off the beds, and half-an-hour later we again welcomed the tired father who told us he had carried the blankets to a one-roomed house where an out-of-work mill hand sat in his shirt sleeves by an empty grate, while his coat was the only article covering his sick wife and their one-day-old baby, who lay together on an old mattress on the floor. This happened many years ago, but the spirit of that reply—"Then they must come off our beds," has lived with me ever since, and has helped to form my standard of self-sacrificing giving. I know of a boy who has early caught the giving-up spirit, and who already knows that the knowledge how to be wisely helpful to the poor does not come unsought. He intends to be a clergyman, and to work in a poor parish. Not long ago he told his mother he thought a clergyman ought to learn all he could about the way the poor live, and as a poor beginning he asked her to let him during the Christmas holidays live for at least one week on sixpence a day for his food. I do not pretend that this undertaking, to which his mother readily agreed, would be a serious trial to a healthy boy of fourteen even though he lived in a fairly luxurious house. He would have the interest, even the fun, of consulting with the cook how to lay out the sixpences so as to get the most nutritious food for his money. He was at least willing to bear cheerfully, whatever privation his scheme might involve.

It may be noticed that those who give without taking trouble, are often found to be anxious to accept with as little trouble as may be. Have all the children who read this page duly thanked those who sent them Christmas presents? Perhaps you were so eager to tear open your parcels that you hardly heeded from whom they came, and it was mother who made a note of each giver. Perhaps next day she suggested that you should write your thanks; but as you were eager to play with your new treasures she indulgently said, "I am writing to Aunt A. and Cousin B. so will say you send your love and thanks, and will write soon." Did you remember to write? If not, suppose you do it now!

EMILY NEWLING.

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LONDON, MARCH 13, 1909.

ORGANISATION PROPOSALS.

OUR readers have before them in THE INQUIRER of Feb. 20 the Report of the Committee of the National Conference of our Free Churches to be presented at the coming triennial meeting at Bolton, and we print this week with some fulness an account of a paper by the Rev. JOSEPH WOOD, President of the Conference, embodying certain proposals for the better organisation of our churches, which are the subject of keen discussion now proceeding in our columns and throughout our community.

The Report of the Committee sets before us certain matters of great practical moment to our religious fellowship, which are to be dealt with at the business meeting, before the discussion as to the organisation proposals comes on. The resolutions to be submitted are not yet in our hands, but the Report indicates the direction they are likely to take, for a more thorough ordering of the work of the Advisory Committees, to safeguard the admission of men to the ranks of the recognised ministry, and to offer help, where desired, in difficult questions which may arise between ministers and congregations. This work, it is suggested, may be done by one or other of the Provincial Committees, or by a national Ministerial Settlements Board. Closely allied is the question of the maintenance of the Roll of Ministers, such as the *Essex Hall Year Book* now very usefully furnishes, for which the responsibility ought certainly to be in the hands of the recognised representatives of our Church as a whole. We are glad to see from the Report that a beginning has been made in the establishment of a Committee on the Supply of Ministers, a matter of grave responsibility, in which again the churches as a whole are directly concerned, and in which they rightly ask for help from their representatives on the executive of the National Conference. Another question, the importance of which was strongly emphasised by the Rev. L. P. JACKS in his paper on "The Open

Principle," to which we referred last week, is that of the right conditions of membership in our churches, and this is to be brought before the Conference for consideration by the Rev. JAMES HARWOOD, its secretary, in a paper which will summarise the results of a very useful inquiry he has made.

As to the question of more effective help for poorer ministers and congregations, it will be seen that the Committee make no definite report. The subject has not indeed been lost sight of, since it was recommended for consideration by the Oxford Conference three years ago, but the Committee have evidently not agreed on any scheme of action, and the resolution on organisation to be submitted by the President is offered on his own individual responsibility, to bring his suggested scheme of a modified Circuit system and a *pro rata* Conference Fund under general consideration. We printed the resolution in our issue of February 20, and also the Rev. C. J. STREET's amendment.

It must be distinctly understood that the specific scheme for better organisation is the President's own, and that acceptance of his resolution does not by any means commit the Conference to that scheme. The resolution affirms the need of our churches "for a closer and more practical fellowship whereby the strength of the strong shall be more readily held at the service of the weak, and mutual effectiveness developed in a quickened sense of unity," and declares that a resolute effort should now be made "to bring the churches of our Communion into a moral vital organisation." To that end it is proposed to instruct the Committee to prepare a scheme, and in doing so, to take into consideration the President's suggestion, "and, after consultation with the Local Associations and the British and Foreign Unitarian Association, to present the same to a special meeting of the Conference to be held within twelve months of the present date." Thus the resolution affirms a pressing need and asks for consideration of practical suggestions whereby it may be met.

Mr. STREET's amendment, on the other hand, appears at once to bar the further consideration asked for, yet avows the same purpose to meet an acknowledged need, and "pleads for a more effective co-operation among our institutions." Mr. STREET evidently objects to the suggested *pro rata* Conference Fund, and we have serious doubts whether as outlined by the President it would prove workable; but that does not seem to us a reason for refusing it consideration in the inquiry proposed for the Committee. The amendment deprecates "an ecclesiastical re-organisation." Does that mean that the Committee is to be barred from considering any form of a Circuit system? Mr. WOOD suggests that there is

already in Sheffield the beginning of such a system. We trust that before the Bolton meeting the issues to be submitted may be cleared of all misunderstanding.

DR. INGE'S JOWETT LECTURES.

CONTINUING the subject of last week's lecture on "Faith based on Moral Sense or Practical Needs," Dr. Inge dealt on Wednesday evening with Modernism in the Roman Catholic Church. In doing so, he said, he should present a different view from that of M. Paul Sabatier in his last year's Jowett Lectures. The lecture was, in fact, a severe criticism of the Modernist position, which he held to be inconsistent with any form of Christian faith and any true place in the Catholic Church. The philosophical position of Le Roy and Labertonière and the critical conclusions of Loisy were fully illustrated, and Tyrrell's position was set by the side of Le Roy's, as in its contempt for actuality very far from the Christian view of the world. The position assumed by these Modernists, denying the validity of reason for the establishment of faith, and yet claiming to bring back the doctrines because they answered to human needs, was absolutely fatal to Roman Catholicism as a living, working system. That system was bound up with the theory that God does actually intervene in human history. The authors of the "Programme of Modernism" seemed to be right in saying that the philosophy of the movement grew out of its critical studies. There were many who could no longer believe what the Church required, and yet were not in rebellion against the spirit of Catholicism. In their perplexity, they turned eagerly to that popular and confident philosophy which seemed to interpret the situation for them, separating the truths of faith from the truths of fact. But they were wrong, Dr. Inge declared. That philosophy, promising a truce between old faith and new knowledge, would in reality carry them far outside Christianity. It rested on a very deep scepticism—Kantianism without its moral absolutism. Such a philosophy would never have attracted Christian priests except in a time of exceptional difficulty, and its aid was illusory. It was no real solution of the problem. The Pope was right in condemning Modernism, though he failed to recognise the severity of the crisis. His treatment of the men was certainly ungenerous; the total failure of the Vatican to understand their loyalty and distress was not a good omen for the future. One felt, said Dr. Inge, great sympathy with the unfortunate priests, but their position was not a tenable one. Their distrust of the intellectual side of faith vitiated their whole position.

Next week's lecture, the eighth in the course, is on "Faith as Progressive Knowledge of Divine Truth." And two more lectures on "The Aesthetic Ground of Faith," and "Faith as Harmonious Spiritual Development," will complete the course.

MANY things go to make up the happiness of our life; this is its blessedness, to have faith in God, to be truly, deeply, practically religious.—*Rufus Ellis.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

ORGANISATION.

SIR,—Mr. Sydney Jones's letter is full of fears, alarms, and apprehensions. But if he will look the condition of our churches squarely in the face, and read over without prejudice what I have proposed, or rather suggested as a basis for discussion, I think he will see that his fears are groundless. Of course, we can never take a single step forward without risks. But the risks of standing still are sometimes even more formidable. Mr. Jones fears what may happen fifty years hence. I can only express my firm conviction that if we offer a *non possumus* to every suggested innovation and insist on things as they are keeping as they are, fifty years hence there will be very few of our churches left to trouble about. So many of them at the present moment have only a name to live, and in my judgment nothing can save them from slow extinction but a new method of help and fellowship.

Of course, I cannot tell what future officials may do or propose. Surely it is enough that we should in our own day discharge, with what wisdom we can, the obligations that are pressing on us, and leave the future where, after all, we must leave it, in the hands of God. A dozen things may happen in fifty years time. One thing will certainly happen if we are only anxious to preserve the *status quo*—that over large tracts of country in East Anglia, in the South and South-west, our churches will have disappeared.

Mr. Jones does not read the signs of the times right. He says we ought not to do anything that would reproduce in a short period, conditions out of which other churches are trying to creep. True; but what are the conditions they are trying to escape? One is doctrinal tests, and in that matter our withers are unwrung. But the great Congregational and Baptist denominations are trying to escape another condition, namely, the breakdown of congregational independence and isolation in an age which is possessed by the idea of co-operation. They are seeking as many of us are seeking, a way of collective life, which, with no interference whatever with doctrinal freedom, shall knit the churches into a closer and more binding fellowship whereby they may hold up each other's hands.

I am amazed and also amused, if Mr. Jones will forgive me for saying so, at his question, "Are the churches that refuse to join the circuit system, or any other, to be ostracised and frowned upon?" And he quotes the City Temple by way of illustration. For my own part I have always supposed that there are churches which would stand outside the circuit system—at any rate, for a while. But they will only stand outside the Conference by their own act and deed. Everything that I have suggested is and must be of a perfectly voluntary nature. If we are never to do anything unless everybody is agreed we shall die of paralysis. Let

those who approve try the circuit system, and let those who at present disapprove, watch with interest the experiment. But we are brethren still, and the Conference is broad enough to include us both. The City Temple is ostracised on theological grounds, and not on the grounds of church methods.

JOSEPH WOOD.

Birmingham, March 8.

The Rev. E. D. PRIESTLEY EVANS, of Bury, sent us last week a letter on this subject, from which at the moment we were only able to give one passage. Passing to an examination of Mr. Wood's pamphlet on "The Federated Church," of which we have this week given an account, Mr. Evans deals with the three principles (above quoted) offered as an adequate basis for the federated church. Mr. Evans finds them all open to criticism. Of the second, his criticism is that it ignores the object of worship, which is the most essential feature in religion; and of the third, that it contains a set of doctrines.

All these (Mr. Evans continues) may be accepted by us to-day, which is doubtful, for some of them are highly speculative; but however widely they may be accepted now, they nevertheless form a man-made creed, if ever there was one. They are all doctrines, though not all principles. Mr. Wood insists on the spirit above the letter, but we cannot know the spirit except through the letter; it must have some outward expression. What does he mean by this? Then we must not forget that "progressive theology insists" on these things. It is well to be informed that it does so. But I have been under the impression that progressive theology is a science that is *always open and willing* to harmonise the expression of our religious feelings with the ripest knowledge, the most assured results of speculative sciences, the highest accepted ideals of our time or any time.

All these so-called principles of Mr. Wood will never hold as a bond of union in our churches. But apparently he will not recognise the one and only thing that is, and has been for more than a hundred years, and which we have never found need to alter. We have found our bond of union in that supreme act of religion, if not, indeed, of life, and in the act of worship. And as there must be some amount of agreement amongst any body of people before common action is undertaken, so there was bound to be agreement before the act of worship could become common amongst us. The agreement is in reference to the object of our worship, and we have agreed to regard God as our heavenly Father, and to regard His essence as love. For a bond of union is always to be found, and must be found somewhere; as Mr. Wood says, "there must be conditions to which the churches must conform." And I maintain that the one and only condition to which our churches have ever been willing to conform has been in the act of worship. They have enjoyed the widest latitude and liberty in every other respect, to work out their own theology not to conform to one standard, but to make it reasonable, even as each one may think it reasonable. And I venture to think that there is much more room for progressive theology within

the expansive bond of union than within the one proposed by Mr. Wood. So much, then, for Mr. Wood's "Catholic principles."

We will now deal with the machinery he proposes—the Circuit System, under Provincial Assemblies, and these in turn under the Conference. [The letter then describes the system, as given above in the passages from Mr. Wood's pamphlet, and proceeds as follows.] Now in spite of Mr. Wood's protestations in his "Foreword," and on pp. 17 and 18 that he is not for setting up a central body which shall have the least authority over the churches, but only a central body that shall be their organ and mouthpiece, their hands to labour, their voice to speak, I beg most respectfully to say that however harmless the scheme may appear in his eyes, there are hundreds, if not thousands, amongst us who fail to see it in that light. I may be said, again, to totally misunderstand it. I may be very obtuse, but I have given it what attention has been at my disposal. And I must confess that although it may appear flexible and elastic enough at present, it would not be very long before it became a rigid system. I fail to see where real help comes in to the weaker churches; but I think I can see (and I am not alone in this either) where *influence* can be very strongly exerted. The poor Circuit is to serve under the Provincial Assembly. It has no money of its own, but will receive it from the Assembly. It cannot even appoint its own chairman. The chairman will naturally bring his influence to bear on the other ministers, and the ministers will not reflect the religious convictions of the congregations *necessarily*, for they will be dependent on other funds mainly. Besides, a time is soon to come when it will be recognised that the minister does not belong exclusively to one church, but that he is a minister in a great Federated Church, owing duty and service to the Church as a whole. The next step will be for the Conference to claim the ministers as its own, and say the churches have no voice in their appointment except through their delegates to Assembly or Conference. The rights and privileges of sending delegates to the Assembly or Conference will be poor return indeed for the liberties they now enjoy, for although it looks well that the system is the government of the people, by the people, for the people, still, such an assemblage of individuals as 900 to 1,000 ministers and delegates will prove a rather unwieldy committee for real business. The small executive will have the real power rather than the churches. The Circuit has everything in the way of self-government taken from it, and so the churches, especially the aided churches. It will be well for the churches that still hold that they are Unitarian to look carefully into this question. The Conference, by its long and varied title, is not necessarily Unitarian. It is conceivable that a Conference Party, not greatly enamoured of Unitarianism, or the name, may dominate the Executive. The "strong" churches may, with some skill, be filled with ministers of the same inclination, whose influence upon the other churches would not be without effect. (This influence is felt even now in certain districts without the

compact machinery proposed.) The Conference may easily claim that its ministers are not Unitarian ministers. And as congregations now practically declare their position to the world through the appointment of its ministers, they are hereby asked to give up the privilege that is of most significance to them, the liberty that is of chief value to them. The multi-descript name of the Conference is the very opportunity of wiping the Unitarian minister out, and the whole scheme, as I conceive it, will capture the ministry. "One body compacted by that which every joint supplieth" (p. 3), means subordination from the bottom until you reach the top. And such compact and complete organisation does not necessarily mean a warmer, closer, or larger fellowship. Conscription does not necessarily breed *esprit-de-corps*. But so bent is Mr. Wood on the *organisation* that he is willing to drop his fund from £4,000 to less than one-fourth the amount—from a penny a week to a shilling a year—just the amount to work the machine, and the hapless minister, with less than £150 a year, is to wait. The organisation is more important than the needy man.

Now, it may appear most ungrateful to try and upset a plan to which a friend has devoted so much time, thought, and energy, but the plan is so vital to our churches, one way or the other, that it would be a grave neglect of duty not to scrutinise it in every way possible. So serious, indeed, have the doings of the Conference become of late years, in arrogating to itself duties that were not contemplated at its inception, and which inevitably lead to a complex form of church government, instead of remaining a mere Conference, as it should be, that there is now a very widespread feeling that we are reaching a very grave crisis, and that a "split" is inevitable, unless the Conference returns to its first love. That is not my sentiment alone. It is what I hear all round me. The Unitarian churches will hive off rather than see the organisation proposed set up in their midst. All this may be ridiculed and pooh-poohed, and said to be imaginary and impossible. Let it be so.

E. D. PRIESTLEY EVANS.

SIR,—In the deeply interesting and suggestive letter of Mr. C. Sydney Jones, on the above subject, in last week's INQUIRER, there is, for all discriminating readers, a good illustration of the way in which one who deems himself a resolute opponent might easily be converted into an ardent supporter by boldly daring to face his own conclusions and to courageously follow his own logic.

After confessing that he dreads "the idea of organisation," Mr. Jones goes gradually on to the following conclusion on the very thing which he thus dreads: "No, sir, we have to-day all the organisation that is feasible in our District Associations and Assemblies. According to the Conference report, I find that, of the churches on the Conference Roll, all the English Churches except six, all the Welsh Churches, all the Scotch Churches, and all the Irish Churches except four, are included in the District Associations or Provincial Assemblies. And it is within these

voluntary associations that we must work for the welfare of our churches, and the Faith they guard." Now, anyone who is even tolerably acquainted with the great question of church government will see at once that, in the conclusion he has just reached, Mr. Jones has approvingly committed himself to quite three-fourths of a complete organisation of our churches on a finished Presbyterian basis. The District Associations, or Provincial Assemblies, or County Unions Mr. Jones refers to are simply, in all essential respects, the Provincial or District Synods of the Presbyterian order. All that is necessary to make them so in form and detail, as well as in substance and principle, is that they should become perfectly regular and equal in regard to the several churches which they represent, or which represent them; and it is equally certain that the requisite regulation could be achieved with perfect ease, not only on "the lines of least resistance" in general, but on the lines already laid down, and which Mr. Jones has so clearly indicated.

But, having gone thus far, why should Mr. Jones stop, instead of going boldly forward, as both his present conclusions and the logic which has led him to them demand? Let any earnest seeker for the truth, and the truth only, on this far graver question than many people think, look further into the matter, and he will find that, given the natural completion of the District or County Synods, in the way just indicated, two things, and two only, are necessary to make the Presbyterian government of our churches complete. The first of these two missing links is to restore the minister of each church to his place on the church committee, and thus to make the local church committee into a properly constituted local church Presbytery. I am, indeed, quite certain, that our present church committees are the old Presbyterian local church Presbyteries, with the minister deliberately, or carelessly, left out. The second of the two missing links in this connection is an annual assembly that should be to all the churches associated together just what each District Synod is to the group of district churches represented by it. While, however, a properly constituted annual assembly is the only natural and logical issue to Mr. Jones's position, and to the only possible organisation of our churches that can prove either worthy of us or at all effective for our purposes, I feel also, as I have felt all along, that it is the supreme difficulty, as is often the way with the best things. The difficulty, however, does not lie, in this case, so much in the thing itself as in the unfortunate complications by which it is abnormally beset. As a mere matter of grave fact, for instance, we have two central assemblies, the Triennial Conference and the annual meeting of the British and Foreign Unitarian Association, and the whole weight of our general organisation trouble arises from the fact that we are not agreed as to which of these two bodies is the one and true centre of our churches as a whole. As the resolution of which I gave notice at the Liverpool Conference indicated, no step in advance, with respect to the complete organisation of our churches, can be made till the Conference Committee, on the one

hand, and the Committee of the Association on the other, have met together, in friendly consultation, and decided, provisionally, which is to be first and which second in the completed representation of our churches. I have always regretted that in the supposed interest of a peace, which proved to be the peace of death rather than the peace of a living righteousness, I did not push that resolution to its issue instead of being persuaded to withdraw it. Meanwhile, one chief recommendation in Mr. Wood's proposed resolution for the Bolton Conference is that the Conference Committee, in its deliberations on the suggested organisation scheme, shall, *inter alia*, confer with the committee of the British and Foreign Unitarian Association; and, while I think the proposed resolution as a whole is a wise one, I think its very wisest part is the one thus indicated.

Meanwhile, let Mr. Jones really dare to face his own conclusions and to carry the logic which has led him to them into all its inevitable issues. If he will but thus follow his own higher lead, he will find himself, not in opposition to Mr. Wood, "with dismay for the future of our churches" which is wholly mistaken, but by Mr. Wood's side as a loyal and whole-hearted supporter, in the substance of what Mr. Wood is really aiming at, if not in something better still. It would, in any case, be a grand thing for the common cause if some bright young layman, like Mr. Sydney Jones, could but see his way to become a co-leader with Mr. Wood in thus leading us all on to a truer "unity of the Spirit in the bond of peace," so that we might all fully learn how it is for ever true that "there is one body and one Spirit, even as ye are called in one hope of your calling."

W. MELLOR.

Huddersfield, March 9.

SIR,—Mr. Jones' excellent letter is a challenge to those who agree with Mr. Wood, and at the same time an example for all of us, whatever our opinions, of the tone and temper in which this vitally important discussion should be carried on. He knows and loves our Free Churches; he gives much time and thought in working for their good. All ministers must be grateful to him for what he is doing, and must feel that it is on such devoted laymen as his father and his brother and himself that much of the strength of our Churches has depended and now depends.

In connection with his letter I have been reading again Mr. Wood's large and noble plea for a Federated Church, and I cannot see any reason for his fears and doubts. It is a plea for a closer fellowship, a deepened feeling of brotherhood among our Churches, finding expression in a vital union.

I detest the kind of division into which we are drifting over the discussion of this question, and which is being fomented not assuredly by Mr. Jones or Mr. Priestley Evans, but by some criticisms of Mr. Wood's scheme which many of us must have read. It would be disastrous if we turn up at the Conference two mutually irreconcilable and hostile parties, each inclined to suspect the other and to believe the other ridiculously in the wrong.

Two parties in so small a body, a Con-

ference section and a non-Conference section, each thinking badly of the other, will only succeed in tearing it to pieces. I am not a Conference man if it means a wish to destroy or weaken any of our existing organisations, or to sharpen differences, or to produce disharmony. Still less, if possible, is Mr. Wood a man of such a kind.

I believe our church life is very inadequate because it is so lonely, because the members of one church know and care so little for other churches, because there is so little of a common church consciousness and fellowship amongst us. I welcome Mr. Wood's proposals, because they aim at deepening our sense of fellowship and giving us a more real unity based on the fundamental principles for which our churches stand, and without interfering with congregational liberty.

What is the alternative set before us by Mr. Wood's resolution and Mr. Street's amendment? If Mr. Street's amendment were carried we should be simply as we were. It is a recommendation that we should refuse to attempt anything more, but should strengthen our present organisations. Does anyone believe that any more strength would result for our present organisations if the amendment were carried? They are doing all they can, and what they can as well as possible. There is no reason and no practical likelihood that in consequence of Mr. Street's amendment they will be enabled to do any better. He is himself one of the ablest and most energetic of our ministers, whom we all respect; he is devoted to the service of our churches. What can he do other than what he is doing if this amendment is carried? Many of us are less able and less energetic, but I see nothing in this amendment which will give us more energy or ability. I don't think, speaking generally, that it is laziness or incapacity amongst our ministers which is the cause of the weakness and isolation of our churches. Anyone who visits the weaker churches must be often impressed—sometimes with a sense of shame—by the energy and zeal and splendid courage with which great difficulties are met, and the uncomplaining patience with which small salaries are borne. I am not content with telling these ministers and congregations to put more energy into their work, and to support more generously their local associations.

Mr. Wood's proposals arise, as I understand them, from two motives. He is filled with a sense of pity and of responsibility for the weaker congregations and the poorer ministers. He feels that their needs constitute a claim not on a few rich individuals but on all our churches. He wants to give them support in their isolation—not only money support, but the moral support which comes from the sense of living union with stronger churches, and from the feeling of membership in the united fellowship of churches. His second motive, if I understand him, is the belief that it would be good for our stronger churches, quite as much as for the weaker, if the members were made conscious of a larger fellowship and a wider responsibility than that which is entailed in merely supporting their own minister and institutions. The particular measures proposed by Mr. Wood arise out of these two

motives. No one in voting for this resolution need approve of his detailed scheme in its entirety. These details are referred by his resolution to the Conference Committee for further consideration, in consultation with the B. & F. U. A., and the local associations. He asks us only to approve his general principle that the time has come for a closer and more organic unity among our churches.

As one of the Secretaries of Manchester College, Mr. Wood's proposals appeal to me from another point of view. I think they would tend to give more hope and encouragement to young men considering whether they should enter our ministry. A young man looking at us must often feel what an isolated, unconnected, irresponsible Church Fellowship we are. He does not feel any unity, any common consciousness, any particular care for him or interest in him amongst us. Particular individuals may help him or recommend him, but the churches do not recognise any responsibility towards him; he is not entering a church fellowship in which there is a real union; he is only trying to get a pulpit. That, I am sure, is the way it looks to many young men, although no doubt there is more feeling of unity and fellowship amongst us waiting for expression than is seen from the outside.

Mr. Jones is afraid of what Mr. Wood's organisation may become in fifty years. It is vain to speculate about the future. Some of us may be inclined to fear that if nothing is done our churches may not exist in fifty years. It is impossible to forecast the future. Given laymen and ministers imbued with the spirit of liberal religion, working together in harmony, and doing in their day and generation what seems to them the best, and the future will take care of itself. But if we have disharmony, or fears which hinder action when the time calls for it, then the future under any system is in peril. Not the wisest and most far-seeing man can safely prophesy what will happen 50 years hence. His only safe course is to do what seems to him right and good at the moment, and leave the future in the hands of God.

As to Mr. Jones' second question, what will happen to the churches who may refuse to join in any closer organisation I would say, first, that I hope the final scheme may be so drawn up in the spirit of mutual goodwill and concession that there will be no such churches. It is at any rate not the immediate problem. It will demand careful consideration at the special Conference to be called next year if Mr. Wood's resolution is carried. I suppose such churches would not subscribe to the Conference and could not claim help from the Conference. They would be somewhat in the position of a few churches to-day who are not connected with any Provincial or District Association. I cannot believe that there would be any hostility against such churches or ministers, although, of course, there would be regret.

But this difficulty is not the main issue at the coming Conference.

Implicit in all our history and our worship are great principles, belief in veracity, belief in the soul, belief in our personal relationship to God, and a belief that we are members one of another. Many in other churches and outside the Churches are

approximating to our faith. There is a great movement in being, making for liberal religion, and we, for the most part, go on with our isolated quiet worship. I support Mr. Wood's proposals because I think they will strengthen the weaker churches, widen the feeling of brotherhood in the stronger churches, and because they will give to all the sense of a common work and a larger fellowship, which will enable us to take a more effective part in the great liberal religious and social movement of our day.

HENRY GOW.

THE DUBLIN PULPIT.

SIR,—Some misapprehension seems to have arisen in regard to the paragraph appearing in your "News from the Churches," of February 20, which I desire to correct. My retirement from the Dublin pulpit at the end of the year will be absolute and complete so far as active duty and responsibility is concerned, it being my intention to reside in England. At the same time, by the goodwill of the congregation, I am retaining a certain connection with the church, and with the Synod of Munster, to which the church belongs. I thus wish to point out that the vacancy occurring is in no sense that for an assistant minister, as my successor will have sole charge and full responsibility, without either interference or co-operation from me, although, so long as I am able, I shall hold myself ready to give any assistance to him or to the congregation which may be asked for.

G. HAMILTON VANCE.

Dublin, March 8, 1909.

LICENSING REFORM.

SIR,—Mr. Gimson falls into that fallacy which (as I pointed out in the controversy in your columns last spring on that now unhappily defunct Licensing Bill) so often acts as a trap for the opponents of Licensing Reform; he confounds drunkenness and arrests for drunkenness. The statement from the *Manchester Evening Chronicle* that last year, despite the fact of the parish of Whittlesey containing 56 licensed houses for a population of 9,000, there was not a single case of intoxication, really means that there was not a single arrest for intoxication, a very different thing.

Readers of *THE INQUIRER* are, very rightly sceptical about many occurrences alleged to have taken place in the first century, so they should, in consistency, exercise the same wholesome incredulity about many events alleged to occur in the twentieth century. Therefore I, for one, absolutely refuse to believe that with 56 public-houses in one parish, twelve months could go by without a single case of drunkenness occurring.

Mr. Gimson asks what good would have come of reducing these 56 licences to 23, the limit fixed by the Bill.

In the first place, it would rouse the people of Whittlesey out of that fool's paradise in which they are living. The number of public-houses being halved, the police would be able to exercise double the supervision they do now, and would find that excessive facilities for the supply of strong drink produce exactly the same results in Whittlesey as elsewhere.

Secondly, the reduction of opportunities for obtaining intoxicants would lead to a diversion of expenditure into less wasteful channels, thus increasing the general prosperity.

Thirdly, the remaining licence holders would find it easier to make a living than they do now, when each house has only an average of 160 potential customers—35 of whom will be adult males—many of whom will be teetotallers, if not voluntarily, then by the compulsion of tender years.

If the reduction of licensed houses does not inake for temperance, how is it that every year since 1904, when reductions on something like an adequate scale began, has shown a reduction in the drink bill of England and Wales?

FREDK. G. JACKSON.

20, St. John's-terrace, Leeds.

March 7, 1909.

TREASURERS' METHODS.

SIR,—It has long been on my mind to point out that there is an art worth learning in the form of treasurers' reminders to subscribers as to the payment of their subscriptions. The ideal subscriber, of course, pays on the first day of the financial year of the association or society to which he belongs. But education fees, insurance premiums, and what not may prevent the ordinary mortal from living up to his ideal in this respect. On the other hand, the ideal treasurer, it seems to me, ascertains by a study of his books when the particular subscription is usually paid, and when presumably, therefore, it is most convenient to the subscriber to remit.

I enclose two notices received in respect of subscriptions both regularly paid in the first week in March. The effect of their receipt on some minds would be that the brusquer-toned application would be ignored, and the subscription increased in the other case.

The point may be a small one, but I think treasurers needlessly add to their difficulties by disregarding it.

HOWARD YOUNG.

Highbury, N., March 6, 1909.

THE MODIFICATION OF TRUST DEEDS.

THE pressure of the dead hand of the past in the matter of doctrinal schedules embodied in the trust deeds of religious institutions is becoming increasingly irksome to a large section of Nonconformists. The spread of liberal religious ideas amongst the churches and the solvent effect of the higher criticism and evolutionary philosophy upon the older theology have made men restless under the limitations of the doctrinal trust. Attempts are now made from time to time to vary such trusts. The case of Cheshunt College forms an instructive example. Here, relief from the distilled Calvinism of the "Fifteen Articles" to which that institution was pledged has been found in an unexpected quarter. The Board of Education has drafted a scheme in accordance with the wishes of the Cheshunt Trustees and thus accomplished what the Court of Chancery shrank from doing twelve years ago.

Selina, Countess of Huntingdon, the

founder of this college, was a stickler for subscription to definite articles of faith. When the Latitudinarian clergy were agitating for a relaxation of subscription in 1772 by substituting a declaration of assent to the sufficiency of Holy Scripture for subscription to the articles, Lady Huntingdon personally canvassed several members of the House of Commons to secure their opposition to the movement, and was thanked for her successful efforts by Burke.

It need excite no surprise that her college, moved from Wales to Cheshunt in 1792, should be strictly tied up to Calvinistic doctrine which the trustees of 1833 hoped would "ever be characteristic of this seminary." The tutors and students had not only to renounce the Pope of Rome as "antichrist" and the "man of sin," but to declare their abhorrence of all Pelagian, Arian, Socinian, Antinomian, and Arminian doctrines and principles. But time brings changes. In 1896, when an application was being made to the Court of Chancery for the consolidation of the trusts of the Countess of Huntingdon's Connexion, an attempt was also made to secure a modification of the "Fifteen Articles." Mr. Justice Kekewich delivered judgment on this application on December 16, 1896, and while holding that the Court had power to amend the articles, he declined to do so on the ground that no cogent evidence had been brought before him to show that they were harmful to the Connexion. In 1906 the premises at Cheshunt were sold to Canon Lambert, for Church of England purposes, and the college was moved to Cambridge. The doctrinal trust again came up for consideration. The trustees resolved to apply to Parliament for relief from its restrictions. This course was abandoned in February, 1907, in favour of an appeal to the Board of Education. The Board boldly undertook the task of drafting a new scheme. It has not scrupled at modifying the doctrinal trust. It has embodied an important new provision in the scheme to the effect that neither tutors nor students shall be dismissed for doctrinal reasons. The new scheme, dated February 5, 1909, has been duly presented to Parliament, and is now of force. A way of relief is thus indicated for such educational institutions as may be hampered by outworn doctrinal provisions in their trusts. All Unitarians will congratulate the Cheshunt Trustees that their effort to secure a larger measure of liberty for the work of this college has proved so far successful.

WALTER H. BURGESS.

THE TRUE MISSIONARY SPIRIT.

DR. SAMUEL A. ELIOT, President of the American Unitarian Association, whom we are hoping very shortly to welcome on a visit to this country, writing in the *Christian Register* of January 21, on the work of his Association and what is demanded of the true missionary spirit, referred to the present day extension of Christian activity into new realms, apart of specific church work. And speaking of the minister's attitude to this new development, Dr. Eliot says:—

He will find himself in hearty sympathy with this great extension of religion and with the forms of social work which just

now especially impress the popular imagination. But then he will remember that the work of social amelioration is itself a triumph of the missionary spirit. He will point out that the dynamic of all this progress is still in faith and love, and that to develop, preserve, and transmit the power behind these new manifestations of Christianity is even more important than the agencies through which the power flows. He will try to make his people see that the source of the charities and reforms in which he would have them eagerly co-operate is the sense of obligation which is nourished in the churches, and that, if they permit the churches to become sterile, the beneficent agencies which people are sometimes inclined to set before the missionary cause will themselves languish.

Then the prophet of the missionary spirit will perhaps be confronted with the argument that the parish has all it can do to sustain itself, and that there is no surplus for the missionary cause. He will be told that there is a deficit in the local church finances, and that charity must begin at home. He will perhaps have some misgivings himself about the ability of the parish to meet its own expenses, and therefore hesitate to press the claim of the national work. But then he will remember that experience amply proves that the church that gives for others is always upbuilt itself. The way to rescue a church from the peril of insufficient or diminishing income is to interest the people in something larger than the local enterprise. A giving church is always a growing church. It is good to remember the story of the traveller in the high Alps, weak himself with weariness and cold, who heard a cry for help, and, in giving succour to those more exhausted than himself, found renewal of his own strength and was able to save both himself and his weaker comrades.

Then in almost any of our churches a minister has to deal with people whose liberalism is a kind of easy optimism, a general charity, people who are open-minded, but lacking in intellectual and moral fibre. They boast the shortness of their creed and the breadth of their toleration. They think it a sign of their broad-mindedness that they will give money as readily to orthodox as to liberal causes. They want to be friendly all around. They are good people, but they need to be told that truth and justice are not matters for compromise, that peace cannot be bought by sacrifice of principle, that a shift position on the fence is neither manly nor dignified, that a mind half made up carries no influence. There is a kind of liberality that does nothing more than open the door for all kinds of follies to enter. I sometimes wonder if we have escaped from the severities of Calvinism only to succumb to the spell of sentimentalism.

But, hardest of all, a minister who believes in the missionary cause comes sometimes up against the real paganism of the times. It must in truth be said that even in our free churches there are people to whom religion is little more than an inherited usage. They have taste, but not faith. They have culture, but not fervour. They have no real religious convictions and no conscious religious

life. They dislike to have their attention called to duties which lie outside of the limited area of their conventional habits. This spiritual inertness, this moral cowardice, must be overcome by deeper and more fervent faith. We must restore to our religion the note of reality, of seriousness, of virility, of power. We must refuse to make salvation easy, or liberalism a good-natured toleration of error, sloth, and sin. We must preach the faith that stirs, and braces, and hardens men. We must inspire a confidence in the work we are trying to do which will overcome hasty and unfair judgments, occasional failures, self-indulgence, and lazy indifference. We must kindle a missionary spirit which will be no mere transient glow, but an essential and enduring principle. We must gain a vision of service which will reveal this adventure of ours as the very genius of America and of Christianity, and the endeavour of our Association as a part of an inevitable and far-reaching tendency of humanity itself.

NEWS FROM THE CHURCHES.

Bradford (Resignation).—The Rev. E. Ceredig Jones, M.A., who has been since 1885 minister of the Chapel Lane Chapel, where he succeeded the late Rev. John Cuckson, has resigned his charge, and is to take leave of his congregation on Sunday next. He has asked, on grounds of ill-health, thus to be relieved at once, and without the usual notice, of the duties of his office. He still hopes, however, to be able to render help to our churches both in England and Wales.

Hale (Welcome Meeting).—On Saturday last, amid arctic weather, the warmest of welcomes was given to the Rev. W. G. Price (late of Stalybridge) as minister of Hale Chapel. The meeting was held in the Chapel Schools, Hale Barns, and after tea the chair was taken by Mr. R. H. Wolff, in the absence of Mr. A. Nicholson: The vicar, the Rev. J. E. Evans, was among those who sent messages of regret for absence. The Revs. Dendy Agate and J. C. Hirst were also kept away by illness. Hale Chapel, the Chairman said, was built 185 years ago, and attached to it was one of the oldest Sunday-schools in England. The school was founded in 1788, and had been carried on without interruption to the present time. He had before him the register of the school for 1788, and in the records were many interesting names familiar in the village to-day. When the school was founded his great-grandfather, the Rev. Robert Harrop, was the minister at Hale Chapel, and during his pastorate of 46 years the Sunday-school was formed. He had great pleasure in welcoming Mr. and Mrs. Price on behalf of the congregation. Mr. F. B. Dunkerley and the Revs. W. Short, G. A. Payne, and E. L. H. Thomas joined in the welcome, and Mr. Price then gratefully acknowledged it on behalf of his wife and himself. He thanked the neighbouring ministers for their presence, and the part they had taken in the cordial reception. It encouraged him to see so many people present, and he hoped he should be able to work hand in hand and heart to heart for a great number of years with them to the general mutual satisfaction. He desired not only to be their minister but their friend. No man could be a true minister unless he was the true friend of the people. He had great hopes concerning the Sunday-school, which he regarded as the hope of the church.

Ilminster.—Rex Montgomerie Parry (Taunton School), second son of the Rev. Edward Parry, has passed the London University Matriculation examination.

Killingby (Co. Down).—The Rev. T. P. Spedding, missionary agent of the British and Foreign Unitarian Association, conducted the services on Sunday, March 7, and in spite of the excessively inclement weather, the congregation which ventured out was thoroughly representative, and the attendance was very good. Mr.

Spedding's discourses, which were much appreciated, went to show how the religion of Unitarians works out in practical life. The visit cannot fail to have good results.

Liverpool Postal Mission.—The annual meeting was held on Saturday afternoon, March 6, in the Ullet-road Church Hall, Miss E. G. Holt having kindly invited a large number of friends to tea, as a pleasant preliminary to the business. Nearly 100 had accepted the invitation, but a sudden return of wintry weather prevented many attending. About sixty were present, and after enjoying the sociability and the good things provided for them in the tea room, assembled in the large hall for the meeting, at which the Rev. J. C. Odgers occupied the chair. The report shows an increase in the number of correspondents, but a decrease in the amount of literature circulated. The committee regard this as only a temporary fluctuation, and hope to distribute more during the current year. The balance-sheet shows that the finances are in a satisfactory condition. Miss E. K. McConnell, the President of the Postal Mission read some interesting extracts of letters received from correspondents during the year. The adoption of the report and accounts was proposed by the Chairman, and seconded by the Rev. C. Harvey Cook. The Rev. R. Matthew Scott gave a most interesting address on the need there is, and always must be, for the spread and growth of real religious faith in the world, and spoke encouragingly and sympathetically of the part that postal missions may take in such work. A vote of thanks to the chairman, to the hostess, and to the Rev. R. M. Scott, which was proposed by the Rev. H. W. Hawkes, and seconded by Mrs. F. Robinson, brought the meeting to a close.

London and South-Eastern Counties Lay Preachers' Union.—A meeting of the Union was held at Essex Hall on Wednesday, March 3, a fair number of members attending, considering the weather. In the absence of the president, Mr. Beale, the chair was taken by the Rev. J. Arthur Pearson, and a paper was read by Mr. George Ward on "The Place and Power of the Peripatetic Preacher." Mr. Ward's plea for greater recognition of the work of the lay preachers, for the introduction in each church of a lay assistant minister, and for the formation of a training school for lay preachers, was followed by an interesting discussion, in which almost everybody present took part, and it was generally felt that an interesting and useful evening had been spent.

London: Peckham.—Preaching at Avondale-road last Sunday evening, the Rev. Delta Evans dealt with the "New Theology" as set forth in the Rev. R. J. Campbell's book, and the Progressive League. He said that such work as Mr. Campbell was doing called for their admiration, sympathy, and, where possible, co-operation, even though it was carried on under other than the Unitarian name. Next Sunday evening Mr. Evans is to preach on "The Trend of the New Theology."

London: Stratford.—The annual meeting of the West Ham-lane Unitarian Church was held on Monday evening, March 1. The chair was taken by Mr. Percy Preston, president of the London District Unitarian Society. The reports of the church and connected institutions were of an encouraging nature. It was stated that the year, the 52nd of the existence of the congregation, had proved to be a not altogether uneventful one in the history of the church. In April last leave had been taken of the Rev. T. E. M. Edwards, who, as minister of the Provincial Assembly, had had the church under his care for fifteen years. The congregation had expressed appreciation of the valued services rendered by Mr. Edwards. Since October the church had again been placed under the care of the London District Unitarian Society, to whom it had been greatly indebted in years gone by. A special course of six sermons had been given by the Rev. J. A. Pearson, the newly-appointed minister of the Society. These, and subsequent efforts under Mr. Pearson's direction, had resulted in increased attendances at the services. In November last a pleasant Sunday morning service had been inaugurated, some half-dozen persons taking part in each service. The addresses comprised subjects of a wider character than those usually given from the pulpit. The change had been greatly appreciated. Short out-door services had been held in the late autumn which it was intended to resume as

soon as the weather permitted. In Whit-week the Unitarian van visited the neighbourhood, and had audiences numbering from 50 to 150. Appreciation was expressed of a course of 13 sermons given by the Rev. Delta Evans in the spring. The Sunday School, Young People's Guild, and Young Citizens' League and Band of Hope were all in a satisfactory condition. Recently a ladies' sewing class and a boys' working class had been formed. The West Ham branch of the League of Progressive Thought and Social Service now held meetings in the school-room every Friday evening. Encouraging addresses were given by the chairman and by the Revs. T. E. M. Edwards, J. A. Pearson, F. Allen, Mr. Fyson, of Ilford, and others.

Maldstone.—Owing to limited space at the Unitarian Church the Young Men's Debating Class has had to seek a temporary home at the Old Palace of the Archbishops. Last Sunday afternoon Mr. Martinelli, a member of the Church Committee gave a most interesting lecture on "The Formation of Coal," illustrated by a number of diagrams drawn by the lecturer, and specimens of various grades of coal, together with a number of chemical experiments. Despite the adverse wintry weather, the room was filled with a very appreciative audience. The Rev. A. Farquharson presided.

Manchester: Goulden-street Mission (Presentation).—On Saturday, March 6, after a good tea, the poor folk of the meeting room presented the Rev. B. and Mrs. Walker with a silver egg set; and the children of the mission also presented an inkstand to Master B. Walker to mark the event of Mr. Walker's forty years' ministry, and also as a parting token of goodwill on Mr. Walker's closing his ministry at Goulden-street in April next. Suitable addresses were given by Mr. F. Curtis and Mr. Davis, followed by music, songs, and recitations.

Manchester: Upper Brook-street.—In spite of the untimely advent of arctic winter the Bazaar held on behalf of the church last week was fairly successful. Pleasant features of the Bazaar were the presence of several "Orthodox" ministers, and a large number of the members of the Indian student community of the city. Three members of the Brahma Samaj took charge of the Indian stall. There was also a very fine Swiss stall, besides the usual features of the ordinary bazaar. The weather played great havoc with all the opening arrangements, as well as with the hoped for audiences. Mr. J. Harrison and Col. Pilcher were both prevented from attending owing to illness. Their places were kindly taken by Mr. T. Fletcher Robinson (President Provincial Assembly), and Mr. Grosvenor Talbot (President Yorkshire Union), with Mr. W. B. Pritchard, J.P., and Rev. T. P. Spedding as their chairman. Friday was the Sunday-school day, and the President of the Manchester District Sunday-school Association, Rev. J. H. Moore, presided, and its treasurer, Mr. G. H. Leigh, opened the bazaar; Mr. A. Dugdale, President of the Sunday-school Union, moving the vote of thanks. Saturday was the "Women's Day," and it was the only day when the printed programme could be fully adhered to. Miss Councillor Ashton presided, Mrs. W. R. Stevenson (Sheffield), opened the Bazaar, and Mrs. W. E. George and Mrs. Rugan spoke to the vote of thanks. All the ladies gave bright and cheery speeches, and helped to make their day the best of all. The Bazaar workers kept cheerful throughout, in spite of the depressing atmospheric conditions which had ruined their hopes, and they now look forward to a sale of work in the autumn to help redeem the bad luck of the present venture.

Middlesbrough.—The eighth anniversary of the Christ Church Guild was celebrated by a

DELICIOUS COFFEE.

RED

WHITE

& BLUE

For Breakfast & after Dinner.

conversazione held in the schoolroom on Thursday, Feb. 25. The meeting was presided over by the president, Rev. W. H. Lambelle. The secretary (Mr. S. L. Spencer) read the annual report, which was of a highly satisfactory character. The membership, notwithstanding the loss of many members through removals, is now 55, an increase of two on last year. The weekly meetings are well maintained, and prove helpful. The sick, visiting, and benevolent committees have done much good work during the prevailing distress, distributing bread, groceries, and coke to many very deserving cases. Tickets for the loan of blankets have also been distributed to needy ones. The Guild has also a supply of linen which it lends out, and through the kindness of Miss Fallows there is also a maternity bag for loan purposes. It is only right to say that Miss Fallows has maintained two such bags for nearly sixty years. Interesting addresses were delivered by the Revs. W. Wilson, of Gateshead, and R. H. Maister, of Stockton-on-Tees, and by Guild members. The Junior Guild was present by invitation, and the secretary (Tom Hutchinson) reported active work on the part of the Junior Guild in distributing flowers among the sick, and in providing teas for poor children.

Stalybridge.—The Rev. W. F. Kennedy, who comes from New Zealand, and has recently been supplying the pulpit of Hale Chapel, has consented to take charge of the church until the new minister (the Rev. W. Short, B.A.) will be ready to begin his duties in July next. Mr. Kennedy commenced his work last Sunday, when in spite of the desperate weather there were fair congregations.

Walsall.—The Monthly Social took place on Monday, March 1. A musical programme was followed by a performance of Charles MacEvoy's one-act play, "Gentlemen of the Road," produced under the direction of Mrs. Richards. The whole entertainment was a decided success.

OUR CALENDAR.

SUNDAY, March 14.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 6.30.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. K. DAVIS, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. Gow, B.A.; 6.30, Rev. A. A. CHARLESWORTH.
 Harlesden, N.W., Willesden High School, Craven Park, 7, Rev. W. COPELAND BOWIE.
 Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. H. Gow, B.A.
 Ilford, Unitarian Christian Church, High-road, 11, Rev. W. R. CLARK LEWIS; 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. J. ARTHUR PEARSON.
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15, Rev. W. COPELAND BOWIE; 3.30, Rev. H. V. MILLS.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
 Stratford Unitarian Church, 11, P.S.M., and 6.30, Rev. H. BODELL SMITH.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. J. HARWOOD, B.A.
 Wimbledon, Smaller Worple Hall, 11.15 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUNTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. W. G. TARRANT, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11, Rev. A. ERNEST PARRY; 6.30, Rev. JAMES CROSSLEY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. BERTRAM LISTER, M.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. JOHN BARRON.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. H. L. JACKSON.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTHS.

VAUGHAN.—On March 9, at Old Meeting Parsonage, Mansfield, to Rev. F. Heming and Mrs. Vaughan, a son.

WINDER.—On March 4, at Overdale, Horwich near Bolton, the wife of Oliver Winder, of a son.

DEATHS.

AGATE.—On February 14, at Woodfield, Woodstock, Cape Colony, Henry Evershed Agate, in his 62nd year.

EVERET.—On March 5, suddenly, at 43, Ford wych-road, Brondesbury, N.W., Sarah Everett, in her 80th year.

GASKELL.—On March 8, at Woolton Wood Woolton, Holbrook Gaskell, aged 96 years (No flowers.)

HOLDEN.—On March 3, at the Manse, Kirkstead, Lincoln, Rev. Robert Holden, aged 85 years.

MORTON.—On March 9, at Sydenham, Francis Morton, eldest son of the late Francis Morton, of Liverpool, late of Ramalho, Weybridge. No flowers by request.

TURNER.—On March 8, at Nuthurst, Ditchling, Eilen, only daughter of the late James Turner, of Newland Keymer, aged 70.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION

A MEETING of THE COUNCIL will be held at Essex Hall, Essex-street, Strand, on Monday, March 29, 1909. The chair will be taken by the President, Mr. JOHN HARRISON, at four o'clock. Any Notices of Motion by members of the Council should reach the office on or before Saturday, March 20. Nominations for the Council and the Executive Committee for election at the Annual Meeting, on June 3, should reach me at Essex Hall, not later than March 31.

W. COPELAND BOWIE, Secretary.

MARIAN PRITCHARD MEMORIAL FUND.

THE WINIFRED HOUSE Committee desire to acknowledge the receipt of £938 14s. towards the sum of £1,000 required to endow a Cot at the Home, in memory of the late Marian Pritchard.

Contributions to meet the balance wanted will be gladly received by Mrs. WOODING, 21, Douglas-road, N., or by Miss EFFIE C. TURNER, The Grange, Church-street, Stoke Newington, N.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

23, NORTHUMBERLAND AVENUE, W.C.

THE following is an example of what may ensue in the dog after the "little needle-prick." It is abridged from the *Journal of Pathology and Bacteriology*, March, 1906. The object of the research—which was carried out at the Gordon College, Khartoum—was a certain febrile disease of the mule. Five dogs and four monkeys, besides various other animals, were used:—

"Dog No. 2 was inoculated on January 23. In a few days it began to show signs of wasting, then the head became swelled and dropsical, and also the fore-legs and paws; later on this swelling disappeared, but the dog seemed very ill and weak and there was a thickening of the membrane of both eyes. Two days before its death it refused food and seemed very thirsty. On February 20 it died."

Contributions to the Society gratefully acknowledged.



Manchester College, Oxford

THE following promises have been received in response to the Appeal issued by the Committee for Donations to clear off the Debt of £3,000 and for Annual Subscriptions to meet the Deficit of £600 per annum.

WILLIAM KENRICK, *President*.
JAMES DRUMMOND, *Vice-Presidents*.
S. ALFRED STEINTHAL, *Vice-Presidents*.
H. ENFIELD DOWSON, *Chairman of Committee*.
GROSVENOR TALBOT, *Treasurer*,
Southfield, Burley, Leeds.
A. H. WORTHINGTON,
1, St. James's-square, Manchester;
HENRY GOW, 3, John-st., Hampstead, London,
Hon. Secretaries.

Donations.

Amount previously advertised	£2,984	5	0
Miss Ridge	3	3	0
Rev. Hugon S. Tayler	1	1	0
Ansdell Unitarian Church	1	1	0
T. Oliver Lee, Esq.	1	0	0

New Annual Subscriptions.

Amount previously advertised	£89	8	6
Miss Nettlefold	2	2	0
Miss E. Mahler	2	2	0
Mrs. Henry Woodall	1	1	0
Miss M. E. Melly	1	1	0
W. Hewitt, Esq.	1	1	0
Miss Bright	1	0	0
Joseph Coventry, Esq.	0	10	6

Increased Annual Subscriptions.

Amount previously advertised	£	s.	d.	£	s.	d.
from 133	8	6	to 280	9	0	0
Miss Alice L. Colfox	15	0	0	20	0	0
Rev. S. H. Mellone	1	0	0	2	0	0

SUSTENTATION FUND

for the Augmentation of Ministers' Stipends.

SECRETARIES of Congregations desiring Grants from this Fund may obtain the needful forms of application by writing before 31st March next, to

FRANK PRESTON, *Hon. Sec.*,
"Meadowcroft," North Finchley, London, N.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING will be held at HOPE STREET CHURCH HALL, on SATURDAY, 13th March. Tea, 3.30 p.m.; Chair to be taken at 4 p.m. Reports from Bootle, St. Helens, Garston, and West Kirby.

SIMULTANEOUS COLLECTIONS in support of the work of the Association will be held on SUNDAY, 14th MARCH, at all the Places of Worship in the District.

Rev. J. C. ODGERS, *President*,
T. R. COOK, *Treasurer*.
H. D. ROBERTS, *Joint*
B. P. BURROUGHS, *Secs.*

LONDON DISTRICT UNITARIAN SOCIETY.

PRELIMINARY ANNOUNCEMENT.

MEETING OF THE YOUNG PEOPLE of the Churches, Essex Hall, Saturday, April 3, 7 p.m. PERCY PRESTON, Esq., will preside.

Dr. S. A. ELIOT, of the American Unitarian Association, and others will speak.
Calendars please copy.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN & UNITARIAN CHURCHES.

ANNUAL MEETING, Saturday, March 20, 1909. Service in Cross Street Chapel at 3.30 p.m. Preacher: The Rev. H. D. ROBERTS, of Liverpool. Tea at the Lower Mosley-street Schools, at 5 p.m.; Sixpence each. Meeting in the Memorial Hall at 6 p.m., the President, Rev. CHARLES PEACH, in the chair. Speakers: Mr. JOHN HARRISON (of London), President of the British and Foreign Unitarian Association; Mr. C. SYDNEY JONES, M.A. (of Liverpool); Rev. C. M. WRIGHT, M.A. (of Sale); Mr. JOHN W. TICKLE (of Burnley), Correspondent of the Manchester Postal Mission.

OLIVER H. HEYS, *Hon. Secs.*
A. CUNLIFFE FOX

MIDLAND CHRISTIAN UNION.

ANNUAL MEETING, Monday, March 15, at the Old Meeting Church, Birmingham, at 11.30.

CONFERENCE at 3.30. Rev. JOSEPH WOOD will speak on "The Federation of our Churches."

PUBLIC SERVICE at 7 o'clock; preacher, Rev. T. RHONDDA WILLIAMS, of Bradford.

MANSFORD STREET CHURCH AND MISSION.

THE ANNUAL MEETING of friends and subscribers will take place in the Chapel on Tuesday, March 23.

Tea and coffee in the Schoolroom, at 7.15 p.m. Chair to be taken at 8.0 by JOHN HARRISON, Esq., President of the British and Foreign Unitarian Association.

S. W. PRESTON } *Secretaries*.
R. P. JONES }

EAST CHESHIRE CHRISTIAN UNION.

THE JUBILEE of the Union will be celebrated at Dukinfield Old Chapel, Saturday, March 20th, 1909.

RELIGIOUS SERVICE at 3 p.m. Sermon by the Rev. J. COLLINS ODGERS, B.A., of Liverpool. Annual collection for the Union.

ANNUAL MEETING at 4 p.m. Tea at 5 p.m., 6d. each.

PUBLIC MEETING in the Schoolroom, at 6 p.m. Chair to be taken by Colonel J. W. POLLITT, V.D., of Ashton. Addresses by Sir John T. Brunner, Bart., M.P.; Dr. Blake Odgers, K.C.; Miss Helen Herford; T. Hodgetts Gordon, Esq., B.A.; Rev. Hugon S. Tayler, M.A.; Rev. W. Harrison, and others.

All members and friends of the Union are respectfully urged to mark this interesting occasion by rallying in unusually large numbers.

Situations.

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY (23) educated at Cheltenham Ladies' College, desires post as DAILY GOVERNESS in London, after Easter. Musical (Sepping's method). Young children by preference. Good testimonials.—Miss F. SPINNEY, Warwick.

LADY of culture offers COMPANIONSHIP and Light Duties in return for comfortable home.—X. Z., INQUIRER Office, 3, Essex-street, Strand, London, W.C.

LADY desires post as HOUSE-KEEPER, Useful Help or Nurse Companion. Highest references. Small salary.—A., INQUIRER Office, 3, Essex street, London W.C.

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A COURSE OF LECTURES on the Vedanta Philosophy will be delivered by the Swami Abhedananda, at Denison House, Vauxhall Bridge-road (near Victoria Station), on Sundays at 11 a.m. Subject, March 14, Science and Religion. Admission free. Collection.—For further particulars apply to Hon. Sec., Vedanta Society, 22, Conduit-street.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

UNITARIAN MEETINGS in WALES: MARCH 30—APRIL 1.

The South Wales Unitarian Association and the South-East Wales Unitarian Society have organised united gatherings of the members and friends of the Unitarian Churches in Wales to welcome the following representatives of the British and Foreign Unitarian Association:—

JOHN HARRISON, Esq. (President), T. GROSVENOR LEE, Esq. (a former President), Rev. W. COPELAND BOWIE (Secretary), ION PRITCHARD, Esq. (Chairman Home Mission Committee), Rev. W. G. TARRANT (Chairman Foreign Mission Committee), Miss HELEN BROOKE HERFORD (Hon. Secretary Women's League), Rev. T. P. SPEDDING (Missionary Agent).

ORDER OF PROCEEDINGS.

Tuesday, March 30, at Pantydeafid.

Public Meeting at 7 p.m. Speeches by Mr. John Harrison, President of the Associations, Rev. T. P. Spedding, and other members of the Deputation, along with Welsh Minister, and Laymen.

Wednesday, March 31, at Llandyssul.

10 a.m.—Devotional Service conducted by Rev. R. C. Jones (Lampeter); Sermon by Rev. R. J. Jones (Aberdare).

11.30 a.m.—Conference: Paper by Miss Helen Brooke Herford on "What Women may Do for our Churches." To be followed by Discussion.

1 p.m.—Luncheon: Brief speeches in English and Welsh.

2.30 p.m.—Religious Service. Devotional Service by Rev. Lewis Williams; Sermons by Rev. W. G. Tarrant and Rev. John Davies (Altyplaca). 4.30 p.m.—Tea.

6 p.m.—Public Meeting. Chairman: Mr. J. R. Thomas, C.M. President of the South Wales Unitarian Association. Speakers: Mr. John Harrison, Rev. W. Copeland Bowie, Mr. Ion Pritchard, Rev. W. G. Tarrant, Rev. J. Hathren Davies, Rev. R. C. Jones, and others.

Thursday, April 1, at Swansea.

11 a.m.—Conference, Three Twenty-minute Papers: (1) "The Condition and Prospects of our Unitarian Churches in S.E. Wales," by Rev. J. Hathren Davies, of Cefn (Merthyr); (2) "Present-day Opportunities for our Unitarian Message and Work," by Rev. T. P. Spedding; (3) "What Women may Do for our Churches and Societies," by Miss Helen Brooke Herford. To be followed by Discussion.

1 p.m.—Luncheon at the Hotel Cameron. Brief speeches in Welsh and English.

3 p.m.—Religious Service. Devotional Service by Rev. W. J. Phillips (Nottage); Sermon by Rev. W. G. Tarrant. 5 p.m.—Tea at the Hotel Cameron.

6.30 p.m.—Organ Recital and Anthems by united Choir of 200 voices.

7.30 p.m.—Public Meeting. Chairman: Mr. Gomer L. Thomas, J.P., President of the South-East Wales Unitarian Society. Speakers: Mr. John Harrison, "The Aims and Work of the British and Foreign Unitarian Association"; Rev. W. G. Tarrant, "The Trend of Modern Thought concerning Religion"; Mr. Ion Pritchard, "The Future of our Sunday Schools"; Rev. W. Copeland Bowie, "Unitarians and the Education Question"; Rev. T. P. Spedding, "Religion and the Democracy."

Invitations have been sent to all Unitarian Churches in Wales, and it is hoped that the meetings will prove the largest Unitarian gatherings held in Wales.

Rev. T. ARTHUR THOMAS, Llandyssul, } Local Hon.
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